ZIONS HERALD

THE INDEPENDENT METHODIST WEEKLY

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★ *November 27, 1940* ★

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Methodist Rural Fellowship Meeting

B. F. WENTWORTH

At Purdue University, Lafayette, Ind., the cause of the rural church was championed in a number of different organizations. On Wednesday, November 6, in the afternoon and evening, the Methodist Rural Fellowship opened its meeting at the Wesley Foundation. Rev. Ralph L. Williamson, the president, sounded the call to help rural Methodism find its voice. City churches are built out of rural people who move in. Reports are now being heard that only a small percentage of the people coming from the rural sections have anything to contribute to the religious life of the city. We must provide religious life once again for the many neglected rural areas. We must get the leaders of our denomination to concede that the welfare of the community comes before the welfare of Methodism. Urban ministers and people as well as rural must unite to help rural Methodism to come to its highest plane of service. We do not ask for ourselves, but for others. The Methodist Rural Fellowship must organize in every Conference and work that this larger service may come to be.

Professor Rockwell C. Smith of Garrett, a graduate of Boston University School of Theology and a member of the New England Conference, brought the word from a questionnaire to rural ministerial students that the two most important needs for the rural ministry were a thorough training and an understanding and appreciation of rural life. The encouraging word came from him that he had attended a meeting that afternoon of eleven theological schools and some agricultural colleges for cooperation in a more rural training for country ministers. And it was learned later that a meeting was called for the last of the week to dedicate a rural department of an interdenominational rural theological school located in a rural setting at Merom, Ind.

An interesting type of ministry was modestly set forth by Rev. Russell H. Hoy of Coshocton, Ohio, who with two others split up a three-point charge and a salary of $1500 and sought the rest of their living on farms of their own or working at some trade. Mr. Hoy said he could reach indifferent rural people much more effectively when he was cutting corn with them. He is using the Lord's Acre Plan, where the church people work a piece of land together for the support of the church, to build a $5000 church. We also heard about a pastor in another community who changed the Methodist Church program radically by opening his church to Farm Bureau meetings and the like, and the county agents came in and raised the farming standards much higher and the minister's salary along with them.

A suggestion was made that the ministers who have the rural books in the Conference course of study should be men who are at present working in the rural field. Again came the suggestion that fields that have been abandoned should be the responsibility of the near-by churches at the centers.

Rev. A. H. Rapking of the Methodist rural department spoke of the hope that every Conference would have an official rural life commission. It was pointed out that the Methodist Rural Fellowship existed to bring that about in as many Conferences as possible and to see that the commissions or someone else did effective work. A woman welfare worker from Ohio said that she had had cooperation from other denominations in her work in the coal-mine districts, but Methodist ministers couldn't seem to show her how to get cooperation from the district superintendents in their denomination. Dr. Rapking said that Methodist ministers have got to work more with rural agencies like the Grange and Farm Bureau if they want to get the ears of rural people.

In the business session it was voted to ask the editor of the new *Christian Advocate* to save a page for rural Methodism to which some material from the field could be contributed. The dollar in dues for the fellowship is needed in total at present by the national organization to cover costs of publicity and postage until the membership increases. A later planning meeting outlined steps to interest ministers to lead the fellowship in their Conferences.

Professor Charles M. McConnell of Boston University School of Theology, and this reporter will call a New England meeting for the New England Conferences. A meeting will soon be called in Maine, where a fellowship is already in existence. A party of seven went from Maine last May to General Conference and helped start the fellowship.

The conference closed with an address from Rev. Thomas Tripp, Congregational rural secretary, who said that it is the city that gives up the struggle to maintain civilization and the country that picks up the broken threads and mends the line. He declared that civilization was on the verge of another collapse and rural America was in a strategic position to save it. In two thirds of the geographical area in America the churches are closed, although there are people. What is the church going to do about this?

We met five ministers from North Carolina in one delegation. They had read the notice in ZIONS HERALD and had come to get what help they could. A bishop sent a young minister from California to bring home something for rural churches in his Conference. Through the mails there came a very interesting lot of material from Texas, rejoicing that something for the succor of the rural church had been started. A fine list of memberships came through a little later. There are many indications that our Southern brethren are far in advance of us in rural progress in many ways.

Following the Methodist Rural Fellowship, the Christian Rural Rellowship had a day of meetings, which were very profitable. Dr. John H. Reisner of New York City is the secretary. Father Nell of the Catholic Church organized a whole county in Illinois, uniting all Christian faiths in the common task of building up the county. This they did materially as well as spiritually. Originally, Father Nell had thirty-six families for a parish, which indicates that the Catholic Church sends out its priests to do a job, no matter where, with the guarantee of at least a decent living. One of the large cities gives $40,000 every year for the support of rural Catholic churches in the surrounding country. We need that same backing in Protestantism from the city churches that have grown fro the country in the past.

A Presbyterian farmer's wife gave a fi talk on the kind of rural church that s wants in her community. She is part of good rural church, and perhaps the reason that her pastor has been there eighteen yea She had much sympathy for the Method minister who was doing good work, but w had to move after a short ministry because was part of the system! Father Nell had be working twenty-two years and thought was just getting started. Rural ministers ne a long ministry to get effective work acco plished, and Methodists have not encourag this in the past.

The American Country Life Conferen followed, with many rewarding momen With no more time or space available, th reporter closes his account with the resol tion to be at Nashville, Tenn., for the me ing next year.

The Case of Eight Conscien tious Objectors

A Factual Statement

As the Selective Service and Training A was passed in September of this year an most of the students at Union Theologic Seminary come within the ages included f service, the problems of the draft and regi tration naturally were subjects for much di cussion among the students. Two features the law were of particular interest to th seminary: first, the provision for conscie tious objectors, and second, the exemption students preparing for the ministry in reco nized theological schools from service an training (but not from registration) und the act.

While the great majority of the seminary three hundred students, no matter what the views on military service might be, wer willing to perform their obligation of regi tration under the act, there was a group twenty students who sent to the press an fifteen hundred ministers on Friday, Oct ber 11, a statement indicating that the would refuse to register.

President Henry Sloane Coffin, who wa away from the seminary at the time, sent th following telegram to the members of th group:

> If you pursue course proposed, the seminary requests you go home for this. Arrest will occur where family can counsel.

As there was some misunderstandin about the plain English of this telegram President Coffin explained later that this wa not an order and did not indicate that an disciplinary action would be taken by th seminary in case of their refusal to go home None of the group went home in answer t his request.

On Sunday, October 13, President Coffi sent a telegram to the parents of each one o the group as follows:

> Your son (John) has signed a statement that he will not register next Wednesday under the Selective Service Act. The penalty for such an offense may be five years in prison. I have been unable to deter him. Can you not prevent this tragedy?

Many of the parents wired President Coffi in reply, thanking him for his efforts i behalf of their sons and urging him to con

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A *Bargain with Life*

A SERMON

L. L. DUNNINGTON

I bargained with Life for a penny, and Life would pay no more,
However I begged at evening, when I counted my scanty store.
For Life is a just employer, he gives you what you ask;
But once you have set the wages, why, you must bear the task.
I worked for a menial's hire, only to learn, dismayed,
That any wage I had asked of Life, Life would have paid.

So wrote Jessie B. Rittenhouse. And when I read these challenging words, one of Jesus' most baffling parables came vibrantly alive. Jesus was comparing the kingdom of heaven to a householder (Matthew 20) who hired laborers for his vineyard for a penny for the day. Several different times on through the day he hired others, but at the close of the day he paid them all a penny. When one of them objected, the householder said, "Friend, I do thee no wrong: didst thou not bargain with me for a penny?"

The disappointed laborer could have had more if he had demanded more during the bargaining—and if he had been willing to give more of himself. It takes two to make a bargain. Every man decides what he is willing to give Life of himself. And in the long run, Life hands back to him exactly what he has given. Life uses the same measure. Find out the size of the measure that a man uses in giving Life of his personality, his talent, his love, his money, and you can soon tell how much Life is going to give in return.

Jesus stated the law this way: "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that you use, it shall be measured to you again." (Luke 6:38.) Millions of church members are getting very little out of their churches. They are putting very little in. Roger Babson, famous statistician, tells us that in 1939 the national income was 68½ billion, of which 15 billions went for crime, liquor, and gambling. Less than one per cent of our income went to the church. Jesus said, "Where your treasure is, there will your heart be also."

A man or a woman who hoards self and substance is fundamentally selfish. A selfish person is negative and fearful, with a deep distrust of God. Every act of such a person cries out to the world, "I don't believe that God's resources are unlimited or that they are available for me." Consequently, he hangs on to himself and his substance. When he does give, he uses a very small measure, for he is afraid he will never get it back. And Jesus says Life cannot possibly give that man more than a tiny bit, because it has to use the same measure that the individual uses. "With the same measure that you use, it shall be measured to you again."

Every thought that we dwell upon "in the heart" and that consequently drops into the unconscious mind becomes creative. And since our minds interpenetrate the Infinite Mind when opened through affirmative prayer, God is thereby able to find a channel through which His abundance can be poured into our lives. A stingy, selfish man, through his fundamental fear that God's abundance will not materialize, automatically closes the divine channel, while the generous soul opens it. That attitude constitutes the "measure" that God has to use in paying us off.

But you say, "I've had a hard time of it. Life has gone against me for years. I don't believe in God or in justice or in mankind any more." Beware, my friend! You are closing the door of God's abundance still tighter. You have gone sour. And every negative statement you make is creative in reverse! Ask yourself honestly, before God, how much you have really put *into* Life hopefully and affirmatively and lovingly of late years.

Last week a woman who has been listening to our services over the air for years called at our home. She felt that she must find some avenue of service in our church in return for the help she had received. She carried with her an atmosphere of poise and strength and serenity. She was radiant. Yet I learned that through a very unfortunate marriage twenty years ago there had been years of quiet suffering and heartache until she had been forced to go out into the world to earn her own living. She knew how to do housework in such a way as to make home a haven of rest. Mentioning one of our fine homes,

she said with a smile of happiness and a proud lift of her head, "I am a maid. I love my work and I'm putting the very best that I have into it in order to create a happy atmosphere for all of us." Later I talked with her employer. He said she had been with them for years and that the whole family, including the four children, loved her dearly. After ten years of suffering and maladjustment she had not gone sour. She had made housework into an art by giving it everything she had. Her measure is big. Her returns are great.

An unselfish gift, given without any thought of personal return, often has the most amazing results. Take the case of James N. Hall, as recently reported in *The Atlantic Monthly*. Tahiti seemed a fine place to hide away from the world after his nerve-racking experiences in the World War. He was an unknown writer. His problem was to live until he could sell his stories. Hall rented a one-room shack on two acres of ground, thirty-five miles out of the town of Papeete, and had a total of five dollars left for food until he could sell a story! A dollar's worth of seeds for a garden arrived from America, but the crabs and ants were too much for him, and he gave the seeds to Hop Sing, a Chinese living down the road.

Three days later, Hop Sing stopped at his door and unloaded three watermelons, some eggs, and a hen as a "littly plesent." Hall promptly set the hen on some of the eggs and ate the rest. Walking into Papeete shortly afterward to mail some stories to the United States, he was accosted by another Chinese, one Lee Fat, who turned out to be Hop Sing's relative. He had heard of Mr. Hall's gift of seed, and he had made up his mind to do a little giving himself. The result was more food, including two pounds of chocolates. When Hall's landlord dropped in with all his children one day, the youngsters got the chocolates. The landlord was so pleased he showered Mr. Hall with bananas, oranges, and mangoes from that time on. Verily, he didn't need even his five dollars, the way that dollar package of seeds was working!

Then one day a check for $500 arrived for the stories he had sent to America. He decided to leave pleasant Tahiti. Hop Sing's parting gift was a dozen ears of Golden Bantam corn grown from the gift seed. The cook on the steamer prepared the corn for supper the first night out. A gloomy and silent Englishman with a bilious look helped himself to several ears, and belatedly asked where they came from. When told that he had been eating Mr. Hall's gift, he gruffly asked Hall to consider himself thanked, and went on eating corn. Later that evening, as the two men watched the sunset, the Englishman confessed that he suffered from indigestion, and sweet corn was one of the few things he could eat. He turned out to be a publisher, buying four of Hall's stories for $600!

But the end was not yet. When James N. Hall wrote up this remarkable story of the magic trail of an unselfish gift, he was an unknown writer, approaching middle age. The breaks came thick and fast after that. He collaborated with Charles Nordhoff in "Mutiny on the Bounty," "Men Against the Sea," and "Pitcairn's Island." The public ate them up!

Some time ago I heard a good story. A certain gentleman was being conducted on a tour of the other world. On reaching the nether regions, he was greatly surprised to find the people all seated at banquet tables loaded with appetizing food. On the wall was the one law of the place, strictly enforced. Everyone must use the knives and forks provided by the management. But the tools of service had such long handles that no one could get a morsel of food near his mouth. They were all starving to death. And that was hell! In the celestial city, our visiting friend also found the people seated at banquet tables loaded with tempting food and holding similar long-handled forks. But they were feeding each other. And that was heaven!

QUESSUA TO HOMBO-ANJINJI

One leaves the main road—and the "main road" is little more than two ruts for the car wheels through grass and low brush—and walks twelve miles to reach the village of Hombo-Anjinji, an outstation of the Methodist Church in Angola, Portuguese West Africa. A car cannot be driven any nearer the village. And the footpath leads one up and down hills, through jungle, through thick grass ten and twelve feet in height, and through open brush country under broiling sun.

Yet the trip is worth all the tortuous road. . . . For Hombo-Anjinji is the center of some score or more of villages in which the gospel has been preached—villages that have been changed physically and spiritually because of the gospel, villages with morning or evening prayer centers, schools, and some attempt at medical service. Hombo-Anjinji has an adobe-walled, grass-roofed, board-windowed church that is used also as a school for six days

AFRICAN VILLAGE CHILDREN

of the week. The pastor, who lives here in a grass-roofed three-room parsonage, is the leading spirit of the community and of a group of smaller villages lying out through the tall grass and the low shrub and the dense jungle. Day by day he visits these outlying villages, preaching, baptizing, teaching, encouraging, and enrolling men and women in the Christian fold.

Hombo-Anjinji is but one of hundreds of similar villages, spread over a length of more than three hundred miles from Loanda to Malange, where Methodist pastors and Methorist teachers are helping transform individuals and communities. . . . The pastor at Hombo-Anjinji and the pastors and teachers at almost all of these other villages have been schooled at the Central Training School in Quessua, Angola. Coming to the Quessua school as "raw" boys from jungle villages, they have been trained in the three R's, in the use of Portuguese and their native Kimbundu, in Bible knowledge, in some industrial crafts, in improved agricultural methods, in simple "first aid" skills, in the principles of teaching: in fact, they have been trained to go back to their home villages or to similar villages as pastor-teachers, as real leaders of the new Africa, exerting an influence never exerted in the past by either the witch-doctor or the all-powerful chief.

Quessua, through its schools and its teachers, stands in key position in the forces that are transformnig Angola from heathenism to Christianity.

Are Our Young People Overorganized?

A QUESTION THAT DEMANDS THE ATTENTION OF THE CHURCH

A. Ritchie Low

Phil Paul leaned over the supper table the other night d wanted to know if I knew an organizer was coming our way to set up a Hi-Y in some of our schools. Phil a near-by up-and-coming pastor and would know about ch things. "How do you feel about it?" he asked. When saw that I was not overenthusiastic he wanted to know I did not think the Hi-Y movement was a good one, d I readily granted that I certainly did. Others around e supper table, overhearing our little confab, joined in e conversation and, first thing we knew, we all found rselves in a hot discussion of the question whether we eded still another organization for young people.

My frank contention was that we did not, that already e were overburdened with youth societies of divers sorts, d that instead of setting up new ones it might be better begin to clear the deck and get rid of the surplus ones at did not seem to do much other than to consume time d perpetuate themselves.

As our conversation proceeded and we discussed this d that angle, I could not help but think of Jimmy Tuprs, who is a junior in high school. Jim is a fine, upright d and he is making good in school, but he might do en better work and be more useful to his Epworth ague if he were not tied up with so many activities. ke a great many youngsters nowadays, he is "into erything," as they say in these parts. He plays in the gh school orchestra, has recently been made an officer in e Grange, and has been active in the 4-H movement, sides heading up the young people's society in the urch. There is hardly anything in the line of youth ivities in which Jimmy Tuppers is not involved in e way or another.

You may say that this is preferable to being utterly indifent and doing nothing, living selfishly, never thinking others, and I readily grant that this is so; but why ume that this is the alternative? Isn't there a happy edium? I believe that there is and that it is up to pastors help their young people find it. Otherwise, the church going to lose a good many Jimmy Tuppers.

Haven't you noticed that it sometimes happens that our ys and girls get so tangled up with outside activities that y lose their zest for their church and its affairs? Some b to which they belong holds a dance on a Saturday ght and the youngsters are so petered out by the time y eventually crawl into bed (at the wee small hours of morning!) that they sleep the following day until on; they have to, they claim, in order to make up for t sleep and be fit for school Monday morning. Let this pen a number of weeks and soon the warm ardor for things of the spirit begins gradually to cool off. urch, from then on, begins to take a back seat.

Another question tackled at our supper table that night s the disproportionate amount of time given to high ool affairs. One or two pastors present said that in their ghborhoods it was becoming increasingly difficult to d a night to meet. When it was proposed that an cutive meeting of the young people's society be held esday night at the manse, someone would remind those sent that that was the night for the play rehearsal; Thursday night was the night they had to play a game of basketball with Gorham High School; and Friday night was simply out of the question, for hadn't they arranged for a hike up Cobble's hill? And so it goes. "When," asked one of the pastors sitting near me, "are we ministers really going to get down to business and tackle this situation, which, instead of improving, tends to become steadily chronic?"

Personally, my experiences with principals have been exceedingly cordial; always I have found them to be cooperative. Perhaps one way out would be for both religious leaders and educators to keep each other posted about what is going on. A social calendar might, where there was the right kind of friendly cooperation, help to do away with conflicting dates. At least it is worth trying. Still another way to meet the situation would be to develop a kind of loyalty to the church that would make the young people want to give it first consideration. On the other hand, there ought to be nights enough for everybody, and there would be if only we would be considerate of one another. Let's aim to be!

The observance of Christmas in the public schools also came up for discussion, especially as it has to do with the usual Christmas exercises. One rural minister said that in his town the schools put on a program with the usual tree, exercises, recitations, and so on, so that by the time his church school got around to having its innings the whole observance was an old story. Others present disagreed, and pointed out that it was better to have duplication than for children to miss hearing the Christmas story altogether. Some would know very little about Christmas, it was stated, were it not for what is said and done in the public schools.

Just the same it was noticeable that a few at our table agreed with the opinion previously expressed that the public school tended to take over what used to be purely a church observance and that the whole inner meaning of Christmas tended to become secularized. Where the line is to be drawn is indeed a delicate question. Certainly it is not my view that the schools are intentionally usurping the place of the church. Indeed, there are projects enough thrust upon our teachers these days without their voluntarily taking over something that has always been the function of the church. In some communities this difficulty has been bridged by church and school and other local organizations banding together to put on what amounts to a community-wide observance of Christmas. The plan is working out well in some places, I am told, and helps to avoid overlapping and duplication of efforts.

It might be well for educators and churchmen to get together to talk this whole issue over, freely and frankly, and thus clear up misunderstandings. Teachers ought to be invited to our religious gatherings that ministers and educators may have an opportunity to share notes, and at teachers' conventions an opportunity should be allowed pastors to give vent to their feelings.

But to get back to the question of young people, I am firmly convinced that they are vastly overorganized and

(Continued on page 1166)

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L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
JOSEPH FORT NEWTON
RAYMOND H. HUSE
RALPH W. SOCKMAN
CLARENCE F. AVEY
LILLIAN WHITE
WILLIAM G. CHANTER

Correspondents

LESTER WARD AUMAN
JESSE LEE CORLEY
CHARLES D. BRODHEAD
WALTER BROOKS FOLEY
WILLIS J. KING
CARLETON LACY
T. T. BRUMBAUGH
FRANK R. HOLLENBACK
H. ELLIOTT CHAFFEE
PAUL MORRISON
JOHN OWEN GROSS

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Secrets of Successful Living

Unusual among books is William L. Stidger's collection of autobiographies entitled "The Human Side of Greatness."* Here are the personal testimonies of seventeen well-known and distinguished personalities. Dr. Stidger is an adept at the art of interviewing outstanding men and women, and these revealing accounts were first published in *True Story,* a magazine that specializes in this form of writing.

Business men, poets, musicians, artists, and social workers march before us on these pages in the persons of Henry Ford, Edgar Guest, Fritz Kreisler, Charles Connick, Hilda Ives, and numerous others. In almost every instance, the author writes an informing paragraph or two of introduction and then allows the subject of the sketch to tell his or her own story naturally and spontaneously. The ordinary facts of biography are subordinated in the endeavor to show the influences that have been operative in the careers of these figures. It is noteworthy that again and again these men and women give credit for their successes to their parents and friends, and to the working of such dynamics as faith, hope, and good will. The great and the near-great are revealed as sincere, single-minded, hard-working folk whose grasp of the practical issues of life is undergirded by an appreciation of the mystical.

"The Human Side of Greatness" is an excellent cross-section of American life on its higher spiritual levels. Several of its chapters are deeply moving chronicles of human defeat and victory. Dr. Stidger alway has a due sense of the dramatic and he here employs i to high ends. These vignettes, therefore, not only ar fascinating in themselves for the general reader bu are especially valuable for young people, and for thos who would speak with reality to youth.

*THE HUMAN SIDE OF GREATNESS. By William L. Stidger. Harper & Brothers: New York. Price, $2.

Teaching People to Pray

An interesting experiment intended to develop th prayer life of men and women was recently launche in Endion Community Methodist Church, Duluth Minn., by its pastor, Rev. L. L. Dunnington, an occa sional contributor to ZIONS HERALD. Dr. Dunningto is distributing among the members of his church eac Sunday a "Silent Communion" card and a mimeo graphed copy of the sermon, which is built aroun the prayer affirmations on the card. Every adult i requested to carry the card with him throughout th week as a constant guide in the revitalization of hi prayer life, using it the first thing in the morning the last thing at night, and as many times during th day as possible. Dr. Dunnington reports that the ne method of promoting the prayer life of his congreg tion has brought "the most remarkable results" he ha known in his ministry of twenty-five years. H church is crowded every Sunday. On page 115 through the courtesy of this wide-awake minister, w are publishing one of the sermons used in connectio with the "Silent Communion" card plan. Other mi isters would do well to write Dr. Dunnington f samples of his cards and details of his method.

No Labor Peace Yet

The American Federation of Labor and the Co gress of Industrial Organizations have been holdi their annual conventions during the past week, i New Orleans and Atlantic City, respectively. At t A. F. of L. meeting a message was read from Pre dent Roosevelt urging the labor leaders, "with t interest of the nation at heart and the advantage their followers in mind," to find the way to pea particularly since the times demanded the solid i posing front of a great and united democracy. reply, Mr. Green declared the A. F. of L. was rea to sit "around the conference table" with the C. I. At Atlantic City, John L. Lewis, who resigned fro the presidency of the C. I. O. as he had announc that he would do if President Roosevelt was reelecte ridiculed A. F. of L. unity proposals, charging th the federation executives were interested only in plan that would insure their control, and the new elected president, Philip Murray, who is regarded cautious and conservative, warned the White Hou not "to force shotgun agreements" between t C. I. O. and the A. F. of L. Mr. Lewis, who is st head of the powerful United Mine Workers, declar that his retirement from the C. I. O. presidency d not bar him from fighting for the rights of "52,000,0 in the United States who don't get enough to ea It was not until the convention had adopted a resol tion condemning all "isms" that Mr. Murray co sented to accept the presidency.

BRACE UP YOUR MINDS---KEEP COOL

If ever men needed the exhortation of Peter as anslated by Moffatt, "Brace up your minds, then, eep cool," it is at this present moment. Science is aying a big part in World War Number Two. Air ghting has reached a high state of development nce 1914-18 when aviators went to combat in clumsy crates." Tanks have been brought to a new stage of ficiency, as have also the U-boats. Soldiers are being ropped from the skies in parachutes behind enemy nes. Flame-throwers and long-range guns have ecome more powerful and effective. But in addition o all these new weapons, techniques, and methods, nother type of warfare with dangerous implications as emerged in the European conflict. The totalitarian eaders have launched a propaganda war, planned on he basis of wide scientific research, with which they re endeavoring to break down the minds of men, ven as in an ordinary conflict they seek to destroy heir bodies. This new war has thus far been wonderlly effective. Witness Norway, Denmark, Belgium, he Netherlands, France, all of which have been conquered, and other countries that have been frightend nto a silent neutrality by fiery speeches filled with hreats, alarming newspaper dispatches, and blares f terror over the radio.

In an article entitled "The Strategy of War by Radio," written by Charles J. Rolo for the November *Harper's,* the methods used in the "war of nerves" are ividly described. Says this writer:

> By 1933 he [Hitler] had defined the technic of the offensive on the mind. "Our strategy is to destroy the enemy from within, to conquer him through himself," he confided to Hermann Rauschning. "Mental confusion, contradictions of feeling, indecisiveness, panic—these are our weapons." It is this definition which makes the term *Angstkrieg* a more exact description of the Fuehrer's strategy than the well-worn phrase "war of nerves." The German word *Angst* conveys precisely Hitler's ideas: mental confusion, contradictions of feeling, indecisiveness, and that state of trepidation which often leads to panic.

Mr. Rolo then proceeds to tell his readers just how the new warfare works. He says:

> How is the actual state of *Angst* produced? The process is best described as the engenderment of mental conflict incapable of being resolved by unified action. The first step consists in gaining the listener's confidence in order to weaken his resistance and induce him to open his mind to the assertions of the propagandist. Next, the speaker attacks the institutions, traditional beliefs, and moral values respected by his audience, being careful to put nothing in their place. The object is to encourage cynicism and make the individual doubt the validity of his own normal judgments. Along with this goes the use of the "whopping lie" which, even if not believed, renders less plausible any claims of the other side by the mere fact of having been uttered. Gradually a state bordering on chronic skepticism is produced in the listening audience, and by dint of constant and vociferous repetition, the propagandist converts this skepticism into a total loss of faith which renders his victims ripe for the ravages of the strategy of terror—a savage bombardment with tales of imminent death and destruction. To make sure that this common threat of danger will not serve as a stimulus to unity and patriotism, the listener is again assailed with "confusion" propaganda. He is told that it would be folly to trust his leaders, that the corrupt society in which he lives is not worth fighting for, and that he will derive personal benefits from the establishment of the New Order. He is constantly reminded that life is sweet and dying frightful. At the same time he is fed with superlative exaggerations whose sheer immensity causes them to be rememberd. The cycle is now complete. Confusion, fear, and self-defeating cynicism have paralyzed unified action. The result is a nation of neurotics led by a government of Hamlets. Although this final stage was never actually reached in Norway and probably not even in France, the prevalence of the state of *Angst* in these two countries helped to make them such easy game for the enemy from without and the "Fifth Column" from within.

It is doubtful whether we Americans have even begun to sense the diabolical implications of this scientific propaganda which emanates from the totalitarian states. Already it is eating like acid into the minds of men unused to weighing facts and engaging in prolonged reflection. Such remarks as "Oh, well, I don't see how the British can ever hold out" and "After all, democracy is a pretty weak system with its heavy load of ignorance and incompetence" indicate that thoughtless men and women are beginning to have serious doubts and fears under the wearing-down process of Berlin and Rome.

What are we to do? We Americans pride ourselves on open-mindedness. We are right in standing for free discussion and for submitting every fact and alleged fact to careful and intelligent scrutiny. But we ought also to review our own convictions and the basis for them. We need to "brace up" our minds and to "keep cool." We ought to learn to recognize a lie when we see it and to repudiate it with all our powers. We ought stedfastly to maintain that murder is evil, that stealing is wrong, that the lie is of the devil. We should not allow any shrieking oratory, any radio assault, any lying book or newspaper report to wear us down in a brazen "war of nerves." We must ever remember the records of Adolf Hitler and Benito Mussolini and judge their utterances and their actions in the light of their now well-established reputation for lying in season and out. They are seeking power by fair means or foul, and the truth is not in them. Therefore, we must regard all "releases" of mental poison gas from the capitals of Nazi Germany and Fascist Italy or from their Fifth Columnists in the United States, not only with the deepest suspicion, but with the knowledge that they are just propaganda intended to deceive and weaken our loyalty to the

truth and to the principles of the democratic way of life.

Mr. Rolo devotes a section of his article to a discussion of Germany's "American language" broadcasts, which is exceedingly illuminating. American announcers were used in these radio deliverances, and attempts were made to build up in the minds of our citizens a picture of "satanic" Britain on the one hand and an image of modern progressive, efficient Germany on the other. This technique was followed by an impudent appeal to Americans to keep on good terms with the winner (Germany). These broadcasts have sharpened down in recent days to criticism of American leaders, ways of life, institutions. We shall soon face a bombardment of screeching threats and terror. Under the circumstances we need to listen to Peter, "Brace up your minds" and "Keep cool."

New Mosaics

One of the most noteworthy examples of Byzantine architecture in the United States is the new mosaic apse recently installed in Christ Church (Methodist), New York City. Some idea of the beauty of this form of ecclesiastical art may be obtained from the cover picture of this week's HERALD, which was made from a photograph taken by Robert E. Coates of New York City. In dedicating the mosaics, Dr. Ralph W. Sockman, pastor of Christ Church, said:

> To continue the completion of Christ Church in these difficult days is a high form of national and spiritual defense. It fortifies our faith to be building a shrine for worship in a time when bombers are bent on destroying altars. It keeps alive our belief in the ultimate value of beauty, truth, and goodness in a dark period when nations are losing their vision. Under the stress of present dangers we must not surrender to the immediacy which neglects the longer view. True preparedness is a matter of morale and resourcefulness. If we are to preserve the Christian, American way of life, we must fertilize the soil of our citizenry with faith and hope and love. To this end we dedicate these new memorials.

The apse mosaic is a gift to Christ Church by Emma W. and Jacob H. Schoonmaker, as part of the Schoonmaker Memorial Fund.

More Allies for Axis

Hungary and Roumania joined the Axis last week by force of necessity, and thus gave their adherence to the plans of Germany, Italy, and Japan for a "new world order" to be set up at the close of the present war. In that new dispensation, which, of course, presupposes an Axis victory, Germany would be the dominant ruler of Europe, according to plans already outlined in the Nazi press, though Italy would be conceded a share. All countries could belong if they divorced themselves from British influence. Presumably all would contribute economically to the greatness and prosperity of Germany and Italy, though the exact role to be played by particular states is still to be defined and the role would depend in the case of conquered nations upon their readiness to cooperate with the conquerors and their "league of nations" that would extend from the Arctic to the Mediterranean, from the North to the Black Sea. All these elaborate plans would quickly collapse should the Axis be defeated. It remains to be seen whether Hitler, having brought most of the Balkan nations into line, will decide to strike this winter against Britain in the Mediterranean.

Meanwhile, the Italians in their war with the Greeks have not achieved much success up to the present time. At the end of the fourth week of the conflict, the Greeks had driven the invaders from Greek soil and had captured Koritza, an important Italian base in southern Albania. Mussolini refuses to admit defeat, however. "The rough mountains of the Epirus, their muddy valleys, do not lend themselves to 'lightning war,'" he told the Romans last week. "We shall break Greece's back," he asserted. "Whether in two or twelve months it little matters." The Duce linked the Greek invasion to the Axis war against the British Empire. "This is a decisive war," he shouted, "and, like the third Punic war, must and will end with the annihilation of the modern Carthage, England." It is difficult to believe that the Italian people share such sentiments with respect to their former friend and ally.

Population Increase

An increase of 11,923,257, or 8.6 per cent, in the population of the United States, its territories and possessions, in the last ten years is reported by the Census Bureau at Washington on the basis of preliminary figures of the 1940 census. The total is given as 150,362,326. For continental United States the total population has been placed at 131,409,881, an increase of 7 per cent. In the territories and possessions exclusive of the Philippines, the inhabitants number 2,596,445, a gain of 20.7 per cent. The figure for the Philippines, 16,356,000, represents an estimate based on censuses taken in January, 1939, and December 1918, between which dates the population had increased 2,843,000, or 21 per cent. In the decade between 1930 and 1940, the population in the territories and possessions grew three times as rapidly as that of the mainland.

New Periodical

Designed to meet a need long felt in Wesley Foundation and Methodist Student Movement circles, a new periodical addressing itself to the interests and needs of college students will be launched early in 1941, according to Dr. Harold A. Ehrensperger, who is to serve as editor of the new monthly. The magazine, which will bear the name *"Motive,"* will be sponsored and promoted by the Department of Student Work of the Board of Education. It will be published in Nashville and distributed among Methodist college students on both church-related and tax-supported campuses throughout the country. The announced purpose of the new periodical is: "To feel the pulse, to understand the mind, and to interpret the spirit of students who seek a Christian way of living on the campus." *Motive* will be profusely illustrated and will be published once a month from September to June.

MAKING THE BIBLE YOUR OWN

Gold That Is Ours for the Taking

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William G. Chanter

eligion and Ritual

The Book of Malachi is worth more study than it ually gets for the reason that it leads us to think about e perennially important question of the place in religion an ordered worship. Most of the prophets denounce ual because the forms under which their contemporaries orshiped God were abhorrent to His holiness. When, wever, the Jews returned from exile in Babylon, a new ual was set up in which the teaching of the prophets as used as a basis. It was during this pre-exilic period at there appeared the Book of Malachi. Here is a proetic acceptance of ritual and a presentation of the charteristics that made it of value.

son honoreth his father, and a servant his master: if then I am father, where is mine honor? and if I am a master, where is my or? saith Jehovah of hosts. (Malachi 1:6.)

The prophet accepted ritual as a necessary part of true ligion. But this does not mean that he thought the mere oing through sacred forms to be of value in itself. He as too much of a prophet for that. Only those forms ere of value to those who took part in them which pressed real reverence and obedience on their part. Men ho offered to God in sacrifice animals so worthless that ey would never have thought of presenting them to the ersian governor who ruled over them were quite eviently not dealing with a God who was real to them. ther the forms of worship were accepted as respectable t really meaningless, or else they were a part of a system mechanical magic, a game in which people could cheat e the gentry who put valueless tokens into a slot achine.

Ritual is indeed indispensable. Inner aspirations after ghteousness, the demand for fellowship with God—ese must find means of expression if they are to develop. hrough appropriate forms the deeper meaning of these pirations as it has been learned by the saints of the ages n be learned, and their greater values realized and propriated. But this is true only if there is a real ligious life to be expressed and developed. No worship at is not born of a sense of God is worth the name. Careess, superficial, easy-going worship, no matter how ornate e ritual, expresses only shallowness of mind and emptiess of heart, and its only effect on the worshiper is to ake it more and more unlikely that his shallow mind ill ever be deepened or his empty heart filled with a yous sense of his place in the family of God.

We can and we ought to apply this to our own modern hristian worship. It is certainly true that those who rsake the assembling of themselves together, seldom if er develop much power of leadership in the world of iritual things. But it is, unhappily, not true that mere gular attendance on the means of grace insures a rich hristian experience. Suppose, however, that every memr of every one of the many thousand Methodist churches one came to the services held next Sunday with a deep surance that there he would find the real presence of God in Christ; what a change it would make in us all, and how the world would feel the change.

Have we not all one father? Hath not one God created us? Why do ye deal treacherously every man against his brother, profaning the covenant of our fathers? (Malachi 2:10.)

The prophet never doubted that God was to be found in all reality whenever men sincerely sought for Him. Those who approached the Temple services save in spirit and in truth were sinning against their own souls in an insult to the Deity. But that was not the whole of the story. The ritual of any religious community binds the members of that community to God, but they are bound by it also to one another. In a proper service of worship there comes a new realization of brotherhood with a new realization of the presence and fatherly love of God.

Nothing is more fundamental to the life of the world than a common bond in a common ideal. If that ideal is to be Christian, there is need for common worship which binds men together in a realization of the fact that they share in the great enterprise of bringing the kingdom of God in this world. Perhaps it is significant that the decline in churchgoing preceded the present incredible disunion of mankind and the estrangement of whole nations from the Christian ideal. But perhaps we ought to go deeper than that and ask ourselves how well the churches were filling their ritual with that spirit of reality which is the spirit of power. In this book which we are studying, there is a scathing denunciation of the way in which the priests who conducted the sacrifices were discharging their office. It is sadly true that those who fail in their duty to the forms of worship are guilty of a most deadly offense against the brotherhood of men, are undermining the bases of that brotherhood as a really effective element in the building of a peaceful world. They are bringing religion into contempt and branding its great ideas with the marks of powerlessness and unreality—for if those who profess allegiance to Christ approach Him with levity, how can the world be expected to take them, or Him, with seriousness?

And I will come near to you to judgment; and I will be a sure witness against . . . those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the sojourner from his right, and fear not me, saith Jehovah of hosts. (Malachi 3:5.)

Finally, notice the way in which the prophet links true worship with a good life. The way a man acts in the so-called secular life shows as truly as does his conduct in worship what manner of man he is and how real God is to him—and how true his idea of God is. The man who is lacking in justice, who acts without love in his relations with his fellows—that man is judged and rejected by God in the Temple and out of it. Ritual that does not quicken a man's conscience is not real, it is not a meeting with the true God. We sin against our souls when we do not seek newness of life from the ancient forms of worship, or when we are content with failure in our quest.

Everyday Living

POTS AND PANS

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JOSEPH FORT NEWTON

"A number of times," a reader reminds me, "you have written about the little book by Brother Lawrence, 'The Practise of the Presence of God'; but not too often, as we all agree.

"If you have not seen it, perhaps you would like to read the chapter, 'My Faith,' by Madame Chiang Kai-shek, in 'This Is Our China,' in which she tells what that little book did for her."

Yes, indeed, not only Madame Chiang, many people, high and low, learned and unlearned, owe their very souls to that wise little book. Only an angel could report half what it has done.

From another reader comes a little poem—whether original or not is not told—which is worthy of remembrance. It tells the story in a picturesque manner, at once homey and haunting.

"Young Brother Lawrence, the Convent Cook,
We fear is inclined to overlook
The call to prayer," so the Abbot said.
"But I like to pray alone, instead;
Sir Abbot, the church is moldy and dark,
While my kitchen can beam like a lightwood spark."
So Bishop and clod would climb to his door,
Entranced at his tales of holy lore.
And he died, one day, at eighty-odd,
While frying his cakes, to the glory of God.

Brother Lawrence was a plain, simple man. He could not grasp the theology of the order to which he belonged; he was too busy to use its elaborate spiritual exercises—he was a cook.

His brethren were sons of Mary; he was a son of Martha. But he learned a secret, almost too simple to be found out—how to live every day, every hour, in "the Presence of God," and for God.

Why do we make religion so complex and difficult? It ought to be as natural as breathing, as simple as the prayer of a child!

What's in the Movies

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LILLIAN WHITE

"Tugboat Annie Sails Again"

People who have a pleasant memory of Marie Dressler's "Tugboat Annie" may hope to find amusement when "Tugboat Annie Sails Again" in the person of Marjorie Rambeau. My remembrance of the older actress's Annie is not strong enough to compare, though my impression would be that Marjorie Rambeau's Annie is not so vital and abandoned as Marie Dressler's. I did not find this new picture very amusing, but perhaps I was not in the right mood. Miss Rambeau's humor depends largely on verbal errors like "Am I protruding?" instead of "intruding," "grindstone bracelets," and "present company expected." There is also in the film some ordinary slapstick, notably when the beauty emporium attempts to give Annie a mud pack. The funniest thing was Annie trying on modern hats. That couldn't help but be funny.

Jane Wyman does her part as the spoiled daughter of the rich very well, though I doubt if such a child would be as good a sport as the part is written. I liked the scenes of the boats in the fog and the weird-shaped dry dock.

"Seven Sinners"

Marlene Dietrich is pretty glamourous as the café singer who has been deported from most of the islands of the East Indies. The reason for her deportation is incitement to riots. Needless to say, her admirers are the rioters. I did not time the riot that is given in full, but it seemed a good ten minutes that bodies were flying through the room, some landing on tables, others thumping on the floor, and still others hanging from chandeliers, to the tune of laughter from the audience. This is one way the screen teaches people to be hard-boiled. Marlene herself cracks a couple of "guys."

But such rioting is not enough for our supposedly bloodthirsty audiences. Marlene's devoted masculine bodyguard must slap her down and beat her, because she has dared to think of marrying a lieutenant in the navy. Her unsavory reputation would bring dishonor to the navy.

This brings us to the hidden purpose of this picture—the glamourizing of the navy. The uniform is sacred; one must never strike a sailor when he's wearing it. Nor must a sailor get into a brawl until he takes off the uniform. Navy men "with shoulders broad and glorious" are irresistible to women, and for the discharged sailor to be reinstated in the navy is heaven. This propaganda is done so well and so blended with the story, it may lead many an impressionable youth to enlist, believing that nowhere can a man be as much of a man as in the United States Navy.

"We Want Wings"

It's the Dead End Kids who want wings, and I suspect their enthusiasm is supposed to infect the boys who see this movie. Hardly any person, even if he appoves of such a purpose, could approve of the crude, cheap, tough horseplay with which this picture is packed. It is a film assiduously to be avoided, especially by the young.

Are Our Young People Overorganized?

(Continued from page 1161)

that, unless something is done about it, to help them make worth-while choices, their lives and their energies and talents are going to be even more widely diffused and scattered, and this over a growing multiplicity of second-rate interests.

Some of my readers may be saying that what I am writing is all very well and good,—the young people, they admit, are overorganized,—but what about the adults? To put it in the language of the street, aren't we all? Yes we are, but that is another story, which I should like some time to tackle.

——There are 4.771,000 Jews in the United States at the present time, or 3.69 per cent of the population, according to the forty-second annual Jewish Year Book just published. This is an increase of 543,000 over a preceding ten-year period, including a net increase of 100,000 due to immigration. An article by Moses Moskowitz of the Library of Jewish Information states that the total number of Jews in the world is 15,757,000, of whom 7,428,000 live in Central Europe, where they constitute 5.5 per cent of the population. He estimated the Jewish mortality for the first ten weeks of the war to have been 250,000, and reports a decline in the Jewish population of the Old Reich from 522,700 in 1933 to 202,400 at the close of 1939.—*The Methodist Recorder*

Laymen to the Front

'lans for the enlargement of the ope of the Laymen's Missionary vement, the increase of its field tf, the reorganization of its member- p and committees, and the opening egional offices in the East, the South, l the West, were outlined at a "plan- g conference" held at Buck Hill lls, Pa., November 15 to 17.

)ne hundred and five laymen, in- ed by Dean Arthur H. Compton of University of Chicago, as president the Laymen's Missionary Movement, re present. They were not "dele- es," but attended personally because their interest in Christian missions. was indicated that they were mem- s of seventeen different Protestant nominations, were from fourteen dif- ent states, and represented twenty- ir different professions and busi- sses. A dozen men were college and ological students.

The group had in addition as their ests a few of the earlier officers of the ymen's Missionary Movement. These cluded Dr. John R. Mott, one of the unders of the movement in 1906; Dr. Campbell White, its first secretary; r. Samuel M. Zwemer, Dr. John W. 'ood, and Fred J. Michel of Chicago, cretary of the present organization. lton L. Miller of Boston was chair- an of the Committee on Findings.

After a careful study of the present ndition in the world calling for an crease in Christian missionary service d a study of the present activities of e churches and of Christian laymen America in relation to the spreading the gospel, there was a unanimous cision that there is not only a place t a great need for a strong laymen's erdenominational body serving to omote the missionary cause. It was inted out that, for an effective impact on American towns and cities, home d foreign missions must be promoted cooperation among local churches. r example, it was emphasized that a ssionary going into any community ould be able to have all churches and members of the community in his dience.

It was therefore unanimously voted recommend the strengthening and largement of the present Laymen's ssionary Movement, which conducts Men and Missions Sunday," promotes erchurch missionary dinners and con- ntions, and routes missionary speak- throughout the country.

In order to make the widened service the movement possible, it was recommended that it have an annual budget of at least $25,000—about twice the present budget. This, as in the past, is to be raised by individual gifts and wholly outside money now used for missionary work. At one time in its early history, it was stated, the movement had a budget of about $100,000 a year.

It was reported that 1700 towns and cities in America were cooperating in the observance of "Men and Missions Sunday"—this year on November 17. In each there were to be dinners or services on an interdenominational and community-wide basis. One of the proposals for an early undertaking of the enlarged movement is that it will promote a chain of interdenominational missionary conventions in about twenty-five key cities—either simultaneously or within a few weeks' period.

The executive committee of the movement will meet shortly to take action upon the recommendations of the planning conference. Members of the conference subscribed or underwrote about one half of the increase in the proposed budget.

The findings adopted by the conference read as follows:

In a world marked by war, revolution, and unprecedented suffering, Jesus Christ stands out as the One Adequate Saviour for men and nations. In a day of many false gods, Christ remains after two thousand years the unique, sufficient, and final revelation of the true God. It is because we, a group of 105 laymen met at Buck Hill Falls Inn, November 15-17, 1940, believe that all men and nations are hungry to find the true God that we unite in adopting the following findings:

1. The obligation to be a missionary is upon all Christians. To be a Christian in the Biblical sense is to be a missionary. Those churches have a vital missionary concern where some small group, perhaps only one person, is on fire. We note that the women seem to do a much better job than the men. We note also that some ministers lack in missionary vision. We hold that this is no excuse for the laymen, who are a part of the body of Christians. As church men, we have no belief which should lead us to expect the minister to be more Christian than the people in the congregation. Therefore, we do not excuse ourselves from the responsibility of seeing to it that our church is missionary.

2. Some methods for making a church missionary have proved successful over and over again. We recall that the great periods of missionary vitality have also been periods of great evangelistic activity. No man or church will be missionary until it believes profoundly in its message. We note with gratitude the revived interest in evangelism. We want to see it extended much more widely. Especially do we feel a concern for the lack of Bible instruction for the oncoming generation. We as laymen believe the Bible will speak its own message to the minds of all age groups. The Bible is the textbook of the missionary enterprise.

3. Jesus Christ claims the whole man. He must be Lord of all or not Lord at all. Therefore, we call all Christians to the practise of stewardship of time, talent, and money. We are aware that this has often been said with little result. So often we profess to give all to God and then work out no practical plan by which He gets more than a pittance. We call upon the laymen of this nation to face this question realistically. It is obvious that if professing Christians were to give ten per cent of their income to the Christian cause, our major financial problems would be solved. With Europe on fire, we realize there will be many orphan missions. Our American missionaries have worked for years in the closest fellowship and cooperation with their colleagues from all the other mission sending countries. Most of these men and women are cut off from the home base. We dare not fail them.

4. We do not think of our own country as a Christian land capable of saving the world. Rather, we think of all lands, certainly our own, as nations in need of the gospel. Our amusements, politics, business practise, the presence of abject poverty in the midst of abundance, the dependence upon violence—these seem to be almost more prevalent in those countries which we have called Christian. We call upon all the laymen to join in Christianizing this country that it may be a blessing to the world. Especially do we feel concerned about our responsibility for Christianizing the impacts of our government agents and travelers and our business representatives in foreign countries.

In the light of the foregoing findings it has become clear to us that a laymen's missionary movement is desperately needed—more so than ever before. This movement should be interdenominational in character and not officially connected with any other organization, it being its full purpose to strengthen the hands of existing missionary agencies. We have examined carefully the work of the Laymen's Missionary Movement. We rejoice in its accomplishments and believe all that it is now doing should be continued, but its scope must be enlarged. It must become more fully a national movement. A staff of at least three men—an executive secretary and two associates—is needed at once.

It is our judgment that a budget of at least $25,000 is highly desirable in view of these admittedly greater demands made upon the movement. We pray God that our meeting together here, and our decisions made here, may be used for the advancement of His kingdom.

A Hymn for Me

Laura Simmons

O God, who comest when others go,—
And goest when others come,—
Make me aweary-hearted for
The road that leads me home!

Let me be sure of naught beside—
Nor rest from shoal or sea;
Teach me, O Changeless One! how all
Must stumble up to Thee—
The certain Strength, that bides unseen
And loves eternally.

PERSONS

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Bishop G. Bromley Oxnam announces that Rev. George A. Martin, who retired in 1939 from the superintendency of the Springfield District, will supply Wesley Methodist Church, Salem, from December 1 through June 30 next. The pastor, Rev. D. Harold Hickey, is on leave of absence, having been called into the service as a chaplain in the National Guard. Dr. and Mrs. Martin will occupy the Wesley Church parsonage.

Rev. Arthur F. Pedler of Thornton Heights Methodist Church, South Portland, Maine, died suddenly during the night of November 16, of heart seizure. Immediate survivors are his wife, Ivy, and a daughter, Lillian, now in training at the New England Hospital for Women and Children. A fuller notice will appear in a later issue of ZIONS HERALD.

Rev. W. J. Campbell of St. Mark's Methodist Church, Lawrence, has been appointed by Bishop G. Bromley Oxnam to Pleasant Street Methodist Church, Salem, N. H., which was formerly served by Rev. Joseph Stopford, now pastor at Derry, N. H.

Rev. Joseph Griffiths, Methodist pastor at Berwick, Maine, underwent a thyroid operation last week at the Portsmouth, N. H., Hospital, where he had been a patient for about a fortnight.

The inauguration of Dr. Carl S. Ell as the second president of Northeastern University took place on Tuesday afternoon of last week in the Boston Opera House and was followed in the evening by a largely attended inaugural dinner at the Copley Plaza Hotel. Dr. Clyde E. Wildman, president of Dr. Ell's alma mater, DePauw University, Greencastle, Ind., was the spokesman for the professional and educational delegations at the banquet. Dr. Ell is a Methodist layman, a member of the Newtonville church.

Mrs. Sam T. Emery of Newton Center, who has been critically ill with pneumonia, is now making steady progress toward recovery.

Rev. John H. Leamon was formally installed as thirteenth pastor of the 300-year-old First Church in Cambridge, Congregational, on Tuesday evening of last week. He succeds Dr. Raymond Calkins, who retired. Mr. Leamon was graduated from Albion College in 1920 and from Boston University School of Theology in 1923. For the last twelve years he has been minister of the Melrose Highlands Congregational Church.

The South Methodist Church of Manchester, Conn., has just sold its old parsonage preparatory to building a new one on a site adjacent to the church. In the interim months, during the building of the new parsonage, the residence of Rev. and Mrs. Earl E. Story will be 59 Oxford Street, Manchester.

Rev. Dutton S. Peterson of Odessa, N. Y., pastor of a three-point rural charge in the Central New York Conference, has been elected to the New York State Legislature for the fourth term, to represent the people of Schuyler County. Mr. Peterson was graduated from Ohio Wesleyan University in 1924 and from Boston University School of Theology in 1927.

The death of Don M. Leonard of Newtonville, father of Rev. Richard D. Leonard of Weston, Vt., occurred on Friday of last week at the Newton Hospital, after a short illness. Mr. Leonard was in his seventieth year. Before his retirement he was chief clerk to the vice-president of the Boston & Albany Railroad. Besides the son already mentioned, he leaves another son, Dr. Donald W. Leonard of Exeter, N. H., and two grandchildren. Funeral services were held at the Newtonville Methodist Church on Sunday afternoon, with burial at Hinesburg, Vt., his native town.

Bishop G. Bromley Oxnam has been made a member of the Boston Authors' Club.

Dr. Basil Mathews, who since the outbreak of war has served in the British Ministry of Information (Department of Religion), has asked to be relieved from that position, says *The British Weekly,* because of the urgency of the call to return to America to resume his teaching at Andover Newton Theological School and Boston University School of Theology.

Miss Agnes E. Vose, deaconess of the Italian Methodist Church in Portland, Maine, has been transferred to San Francisco, Cal., where she will be associated with St. John's Italian Church. Miss Vose has been engaged in church work in Maine since 1912 with the exception of three years, 1925 to 1928, when she was located in Omaha, Neb.

EVENTS

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Boston University's total enrolment for the 1940-41 year, as announced last week by President Daniel L. Marsh, is 11,051, a figure slightly under the total in 1939. This decrease, it is stated, follows generally the smaller enrolments reported by colleges and universities throughout the country. Division of the total registration of Boston University among its schools and colleges is as follows: College of Liberal Arts, 983; College of Business Administration, 2972; College of Practical Arts and Letters, 533; College of Music, 211; Sargent College of Physical Education, 250; School of Theology, 265; School of Law, 322; School of Medicine, 193; School of Education, 2311; School of Social Work, 117; Graduate School, 493.

To honor the memory of two widely known laymen of the New York East Conference, Wilbur C. Abbott and Frank A. Horne, a memorial service was held recently in the Methodist Church at Babylon, N. Y., where Mr. Abbott worshiped for fifty-seven years and which Mr. Horne attended regularly for many summers. The service centered in the dedication of a marble plaque and a Student Loan Fund placed in the sanctuary and established, respectively, in tribute to the memory of Mr. Abbott, and of an organ harp installed as a memorial to Mr. Horne. Rev. Wesley H. Hager is the minister of the church.

Methodist workers in local churches, districts, and Conferences will come from every Jurisdiction to share in the first Methodist Conference of Christian Education, Nashville, Tenn., December 4-9. Workers with children, youth, and adults, executive and extension secretaries and Conference board presidents, directors of Christian education in the local churches and college teachers of religion together will seek to "develop emphases and program plans for Christian education in the local church. Children's workers will consider how best to make use of field personnel and resources before they separate into study groups to deal with specific areas of needs in the field of children's work. Youth workers will consider with Dr. Charles F. Boss, of the Methodist Peace Commission, what Methodist youth may do in a war situation. Emphases for a total program of youth work for

e quadrennium will be planned. eds of adults and basic principles in oung adult work will receive special udy in the commission on adult work. xecutive secretaries, extension secreries, and board presidents will conder the basic philosophy of a Conferce board of Christian education, and ow to develop and finance the Conrence program. The person and his lace in the community will be the cenal study for the directors of Christian ducation. Harrison Elliott, professor f religious education, Union Theologial Seminary; Rollo May, pastor, First Congregational Church, Verona, N. J., nd Leonard A. Stidley, Oberlin Gradate School of Theology, will serve as esource leaders. College teachers of eligion will be guided in their comission studies by Dr. D. M. Maynard f Scarritt College. Dr. Ernest M. igon, associate professor of psychology, Union College, Schenectady, N. Y., will ive a series of three addresses on "The Personal Equation in Christian Characer Education."

Religious Emphasis Week at Grace Methodist Church, Haverhill, was planned to include four evening services —Wednesday, Thursday, Friday and Sunday last—conducted by the Yinger family, consisting of the pastor, Rev. Clement Yinger; his wife, Aileen Yinger; his mother, Emma B. Yinger, an ordained local elder; two brothers, Rev. Paul W. Yinger and Rev. G. Dempster Yinger; a sister, Marian Yinger, and a sister-in-law, Mrs. G. Dempster Yinger. The program announced for Sunday evening was a worship service after the manner of the Puritans.

The property of Commonwealth College, Mena, Ark., was seized by the county authorities last week for sale on December 4 to satisfy a $2500 fine assessed on a charge of anarchy and two allied accusations. The college ceased operations August 30, after seventeen years as a labor school.

The transformed sanctuary and new chancel worship setting in Foundry Methodist Church, Washington, D. C., is being dedicated with a series of services running through this month and continuing into December, and marking also the 126th anniversary of the church's founding and the thirty-sixth anniversary of the present edifice. Among the memorials incorporated in the new chancel with its richly carved altar and reredos is the pulpit erected by the gifts of hundreds of the friends of the late Bishop William Fraser McDowell, from every state in the Union and from lands afar. The lectern, a symbol of Methodist unification, was erected in honor of Bishop Edwin Holt Hughes, former resident bishop of the Washington Area, who did much to bring about the consummation of union. Above the lectern is a lamp presented in memory of Mrs. Hughes by her family, and above the pulpit a lamp given in remembrance of Mrs. McDowell by a group of her Foundry friends. Not only has the chancel been transformed, but a new pipe-organ with chimes has been installed and a new carpet laid. Rev. Frederick Brown Harris is just beginning his seventeenth year as pastor of Foundry Church.

The official statements of religious bodies regarding the conscientious objector have been compiled and published by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America. A single copy of the pamphlet may be obtained for three cents postage, 50 copies for 60 cents, or 100 copies for $1. The address is 297 Fourth Avenue, New York City.

Trinity Methodist Church, Auburn, N. Y., was host to more than 500 delegates and friends attending sessions of the National Grange meeting in Syracuse, on Sunday, November 17. Rev. Robert C. Root, minister of the church, and chaplain of New York State Grange for the last three years, spoke on "Life's Supreme Fruition." Mr. Root was pastor at South Essex and East Hamilton when a student at Boston University School of Theology.

Bethany Methodist Church, Roslindale, suffered damage estimated at $20,000 in a three-alarm fire Wednesday morning of last week. The roof of the church was burned off and the sanctuary and furnishings were seriously damaged. It is expected, however, that the loss will be covered by insurance. The church school building adjoining the church was saved, and the church services were held there on Sunday. No less than twelve places of meeting had been made available to the Bethany congregation and its pastor, Rev. E. Nordin Gilbertson, by other churches and organizations in the community. The origin of the fire is as yet undetermined.

A conference on "The Defense of the Democratic Rights and Living Standards of the People" will be held at Riverside Church, New York City, Friday and Saturday, December 6 and 7, under the auspices of the United Christian Council for Democracy. Speakers and subjects announced include Rev. John Paul Jones, president of the Presbyterian Fellowship for Social Action, "The Rights of Conscientious Objectors"; Rev. Charles C. Webber, executive secretary of the Methodist Federation for Social Service, "The Rights of Labor"; Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy, "Wages and Hours"; Rev. Dwight J. Bradley, director of the Council for Social Action of the Congregational and Christian Churches, "The Defense of the Health and Housing of the People"; Dr. Harry F. Ward, "The Future of Democracy"; Dr. Reinhold Niebuhr, "Defense of Living Standards"; Bishop Francis J. McConnell, "The Right of Minority Political Groups to Express Themselves."

With Our Writers

B. F. Wentworth, Mechanic Falls, Maine; a Methodist rural pastor.

L. L. Dunnington, Duluth, Minn.; minister of the Endion Community Methodist Church.

A. Ritchie Low, Johnson, Vt.; another country-church pastor, serving a federated parish.

Laura Simmons, Boston; a poet of deep spiritual insight.

Missionaries Leaving Korea; Not Leaving Japan

Nineteen missionaries of the Board of Foreign Missions and thirty-two missionaries of the Woman's Foreign Missionary Society of the (former) Methodist Episcopal Church are now leaving Japan-controlled Korea and returning to the United States or being transferred to other mission fields, it is announced by Secretary Ralph E. Diffendorfer.

These missionaries are leaving Korea largely on the advice of the State Department of the American Government and the urgent pressure of the American ambassador and consuls, and also because of the political and military situation in Eastern Asia, and the reorganization of the Christian churches of Korea and Japan.

From Japan proper, no missionaries of the board or society are returning immediately to America, but there will probably be some evacuations from Japan also, according to Dr. Diffendorfer.

Out of the section of North and Central China invaded by Japan, only one Methodist missionary family and two mothers with small children are returning to America.

The situation among the missionaries of the (former) Methodist Episcopal Church, South, differs only in the numbers of persons affected. No withdrawals of missionaries of the (former) Methodist Protestant Church are reported.

For several weeks the diplomatic representatives of the United States Government have been urging Americans in China, Japan, and Indo-China to withdraw. This applied par-

(Continued on page 1171)

Japan Letter—

CHURCH UNION ASSURED IN JAPAN

JAPAN METHODIST CHURCH MAKES SWEEPING CHANGES PENDING PROPOSED PROTESTANT UNION—MISSIONARY STATUS UNCHANGED

TOKYO, OCTOBER 27.—The ides of October have passed; the Japan Methodist Church and the Christian church as such in Japan may be said to have survived the first stage of the upheaval through which this nation is now passing in its internal as well as its international relations. Whether the spiritual life of the Christian movement in Japan is sufficiently vital to sustain it through all the trials that lie yet ahead, only time can tell; but I surmise that in one form or another the Japanese church will survive.

In compliance with "expectations" in government circles, most of the Christian denominations held legislative sessions (or their administrative equivalent) early in October, reorganized according to requirements, and set up commissions *with power* to negotiate with similar groups from other bodies and to lead their respective bodies into the much-heralded All-Japan Church of Christ (Zen-Nippon Kirisuto Kyodan) that is to be.

On October 17, as anticipated, public proclamation was made at the great Christian mass meeting held in the Aoyama Gakuin college grounds in Tokyo of the churches' intention to launch, and to merge all Protestant bodies into, such a united church in the not distant future. Fully twenty thousand Christians, representing all parts of Japan and all religious affiliations, were in attendance at this mighty rally in observance of the 2600th anniversary of the founding of the Japanese empire. Both patriotic fervor and spiritual inspiration ran high, the respective proportions of which even a seasoned observer could not accurately appraise.

Just when the new united Church of Christ will come into formal being cannot exactly be foretold; but, with things moving as rapidly as at present, it seems likely that some thirty Protestant denominations and an indeterminate number of other Christian groups will lose some degree of their identity in the larger body within the next few months, perhaps as early as April 1. It is significant also that not only have Methodists, Presbyterians, Congregationalists, Baptists, and all the other so-called evangelical bodies voted for such union but the Lutherans and even the Greek Orthodox communion as well will join. The outstanding recalcitrant to date is the Seiko-kwai (Anglican-Episcopal Church); but, as the authorities are inclined to permit no alternative to "voluntary" alignment, unanimity seems eventually assured even if apostolic succession is not. The Roman Catholics are, however, regarded as in an entirely different category, their relation to the Tripartite Axis (Italy-Germany-Japan) seemingly giving them some immunity from secular interference just now; but that even the Catholic Church will emerge a thoroughly Japanese order can scarcely be doubted.

To understand the new status of Methodism here and of other Christian bodies as well, now that their national assemblies have brought them into line with the present interpretation of the Religious Organizations law promulgated in April, it should be noted that very similar types of ecclesiastical administration were prescribed and adopted for all denominations. This process of simplification and regimentation has, of course, made union in the not distant future much easier. There has been no great attempt thus far to standardize creeds or dogmas, it being assumed that Christian doctrine is essentially the same in all churches and that, in any event, beliefs must fall into their proper place when the Religions Bureau of the Ministry of Education exercises its prerogative of passing judgment upon creedal conformity to Japanese political ideology.

* *

Let us now turn to the changes in the Japan Methodist Church effected by the emergency session of the General Conference just closed. For much of this material I am indebted to Rev. J. B. Cobb and Dr. C. W. Iglehart, delegates to that conference. In attempting to appraise the decisions of that body, it should be borne in mind (1) that April 1 is the deadline by which time the denominations wishing government recognition and legal status under the new law must have their constitutions approved by the Religions Bureau; (2) that church union may be effected in the very near future, in which case the Methodist Church as such will cease to exist; (3) that it is unlikely, however, that this can be more than a formal union of federated parts for some time to come; and (4) that, until organic union is achieved, the Japan Methodist Church will continue to exist and function in the form adopted by the General Conference to bring it into conformity to the Japanese political structure.

Name. Though it was decided at the General Conference last year to change the name of the church, now, in view of the new situation, the body will continue to be known as the Japan Methodist Church.

Articles of Faith. These remain as heretofore essentially the elements of the Apostles' Creed together with affirmation of belief in the Bible (Old and New Testaments) as the Word of God.

Articles of Practise. Here are given six regulations which Japanese Methodists regard as vital to Christian living: (1) loyalty to country; (2) observance of worship; (3) observance of the sacraments of the Lord's Supper and baptism; (4) witness to faith and loving service; (5) promotion of public welfare; (6) abstinence from alcoholic drinks and tobacco. The object of this proclamation of faith (and practise) is stated to be "the redemption of the race of men based on the gospel as revealed in Jesus Christ, and to contribute to the uplift of their moral lives and the progress of their spiritual culture."

Officers of the Church. With respect to church leadership, the following changes were made in line with the new national structure: (1) The head of the church will be called "torisha" (director) instead of "kantoku" (superintendent) as heretofore. He is to be elected every four years by the General Conference. "Bishop" Abe, after presenting his resignation, was reelected by a vote of 62 to 2. (2) A new office, called "daimusha," was created to provide a vice-director who will act with full power in case of the illness or absence of the director. Rev. Kinji Nakamura was elected to this office. (3) There was created a central committee of three men to be appointed by the director, under which was placed most of the work of all the former boards of the church. One member is to be head of the evangelistic department (including work of the former board of missions, women's board, social-work board, etc.). The second is to be head of the education department (including work of the former Sunday school board, young people's board, education board, etc.). The third is head of the finance department. The three men named were Rev. M. Saito, Rev. T. Katsube, and Mr. K. Otani respectively. One pastor, Rev. T. Yoshizaki, was appointed head of the central office of the church.

Conferences and Appointments. The former two Annual Conferences and the former District Conferences all disappear, and instead the territory of the church is divided into eleven District Annual Conferences. These are composed of all preachers (including, it is understood, ordained missionaries), women evangelists, lay representatives elected by each church, Sunday school superintendents, heads of women's societies, heads of young people's societies, and principals of church kindergartens. All District Annual Conferences are to meet each year in March. The director appoints the superintendent of each district.

In place of the quadrennial General Conference there will be an annual General Conference to which members will be elected by the District Conferences on the basis of one clerical delegate for every four ordained elders, and an equal number of lay delegates. The organization of individual churches will remain very much as before, but there will be no more quarterly conferences.

All appointments are to be made by the director, who, however, has no regular cabinet. No list of appointments will be read at any Conference session. A preacher or woman evangelist is appointed for an indefinite period, until transferred to another church or relieved of duties at any time by the director.

Budget and Self-Support. "Bishop" Abe announced that no more foreign subsidies for churches, preachers, or women evangelists could be received after March 31, 1941, that mission kindergartens which could not be brought to self-support within two years would be closed, and that social work in the church should also be brought to self-support as soon as possible. All this is a part of the Government's requirements. It eliminates much of the work that heretofore has been financed and to some degree at least supervised by the missionaries, both men and women; and it makes necessary curtailing many other phases of the church's program. In spite of all the additional financial burden the laymen and others within the church are valiantly assuming, it means that cuts and economies must be made of approximately Y70,000, or nearly half the budgets of recent years.

Merger with Other Methodist Groups. Union with the Methodist Protestant Church was completed at this General Conference and representatives of that body were welcomed. Another small group, being a branch of the Holiness Church, was also merged with the Japan Methodist Church. Even more significant, however, were the steps taken toward union with the Korean Meth-

ist Church. Each body has now appointed mmittees with power to effect merger, ough it seems best to proceed slowly until e situation with respect to general church ion is clearer and until the political issues volved are somewhat clarified. The status Christian churches in Japan seems to be olving along assured lines in relation to e Ministry of Education in Tokyo; but hether Christianity is to have any recogzed and worthy status in relation to the overnment General in Chosen is still ther uncertain.

Concerning Missions and Missionaries. hough much was done to make the church, s schools, kindergartens, social work, and ideed all aspects of church life independent of foreign financial aid and administraon, nothing was done at this General Conrence to change the status of missions or nissionaries. It is true that some other deominations have taken steps to sever all nissionary connections, but "Bishop" Abe nsists that there is no alteration whatsoever n the position of the Japan Methodist Church toward its supporting missions and oreign workers. The General Conference assed resolutions of high appreciation of nissionary aid to date, and it is the official ttitude of the church that, with due regard o exigencies, the happy relations of the last even decades within the Methodist family hould be continued, indeed widened and leepened. Adjustments will undoubtedly be necessary. Some work may even have to be stopped, and some workers may feel they must leave Japan. In fact, some members of our Methodist mission, as of other churches and missions, are leaving soon, owing to the nternational situation, economic conditions, etc. Japan-America relations naturally affect the lives and status of all Americans here. But what should be understood by Methodsts and all church people at home is that 'Bishop" Abe is doing his utmost to conserve and preserve the place of the missionry in the Japan Methodist Church, and that, f he and Christians of his type have their way, the new All-Japan Church of Christ will also have room for missions and missionaries.

Remember Us in Your Prayers! Japan's Christian movement is in the tightest spot t has encountered since the days of the Tokugawa persecutions. The churches and Christians of Japan, and your missionaries here as well, need the sympathy and prayers of the mother churches in America as never before. We shall triumph with God, we have no fear; but it will be a tight squeeze and there may be casualties! Pray for us that Methodism and Methodists shall not be among the "lost."

T. T. BRUMBAUGH.

Missionaries Leaving Korea; Not Leaving Japan

(Continued from page 1169)

icularly to any in frail health and mothers with small children. The Government also arranged for three steamships to be changed from their usual runs and to be made available for the expected "refugees."

But the black headlines with which American newspapers told this story were not justified by the facts. The expected large numbers returning to the homeland proved to be comparatively small, instead, and among these were few missionaries. Most were the families of American diplomatic, naval, and business men.

The secretaries of the Board of Foreign Missions and of the Woman's Foreign Missionary Society have worked together in conferring with representatives of other agencies serving in the Far East. They have sent word to the bishops and treasurers in these countries that the situation did not warrant alarm. Instead they have urged caution, and assured the administrators that funds would be provided for the travel of any who decided to follow governmental advice.

In Korea the situation was aggravated by a complete reorganization of the Methodist Church, in line with the nationalistic policy of the Japanese Government, which controls Korea, and also by extremely heavy pressure by the American consul-general. In view of these special complications, the missionaries connected with the one-time Korean Methodist Church decided to follow consular advice, leaving only two men in Seoul and two in Pyengyang to represent the missionary forces.

The attitude of missionaries in those areas of China where the Japanese military are not in control is typified by a group in a remote and dangerous center. They cabled to the board: "Notify relatives missionaries here not leaving."

With full approval of the respective missionary organizations in America, the following Methodist missionaries are en route homeward or soon to sail:

Board missionaries from Peking, China: Rev. and Mrs. E. A. Hoose and daughter; Mrs. Arthur Coole and daughter; Mrs. Reno Backus and children.

Board missionaries en route to America from Korea: Rev. and Mrs. C. C. Amendt of Kongju; Dr. and Mrs. A. G. Anderson, Pyengyang; Rev. and Mrs. H. D. Appenzeller, Seoul; Rev. and Mrs. Bliss W. Billings, Seoul; Rev. and Mrs. E. M. Cable, Seoul; Rev. and Mrs. A. K. Jensen, Seoul; Mrs. W. E. Shaw and daughter, Pyengyang; Mrs. C. A. Sauer and children, Seoul.

Missionaries of the Woman's Foreign Missionary Society en route to America: from Ewha College, Seoul, the Misses Alice R. Appenzeller, Catherine Baker, Charlotte Brownlee, Marion L. Conrow, Jeannette Hulbert, Lena Knapp, Blanche H. Loucks, Harriet P. Morris, Grace H. Wood, and Mary E. Young; from Pyengyang, the Misses Naomi A. Anderson, Helen E. Boyles, Ethel Butts, Emily Irene Haynes, Esther L. Hulbert, and Ada McQuie; from Seoul, the Misses Jessie B. Marker and Elma T. Rosenberger, Mrs. Anna Chaffin, and Mrs. L. O. Morris; from Haiju, the Misses H. Elizabeth Dalbey and Pearl B. Lund; from Kongju, Miss Maren P. Bording; from Chemulpo, Miss B. Alfrida Kostrup; from Wonju, Miss Esther J. Laird; from Yengbyen, Miss Ethel Miller; from Hongsung, Miss Hanna Scharpff; from Keijo, Miss Bertha Starkey.

After negotiations carried on between New York, Korea, and London, the following missionaries from Korea are proceeding to service in India: Dr. and Mrs. Sherwood Hall, from Haiju to Madar, India; Rev. and Mrs. F. E. C. Williams, from Kongju to Ghaziabad, India.

The following Woman's Foreign Missionary Society missionaries are proceeding to service in Burma and the Philippines: Miss Jeanette Oldfather of Kongju, to Burma; Miss Elizabeth Roberts of Seoul, to the Philippine Islands.

Norwich District Letter

★

LEONARD C. HARRIS, Superintendent

The round of first quarterly conferences for this year, now practically completed on this district, has provided us with generous reasons for cherishing confidence and optimism for a year of substantial spiritual achievement. Throughout the churches has been evidenced a real effort to fall in step with Bishop G. Bromley Oxnam's Area Program and the program of the church at large.

Especially worthy of note is the progress being made in the reorganization of the women's work. Only a very small percentage of the churches up to this time have not as yet changed over to the Woman's Society of Christian Service. The district organization was consummated at Willimantic, November 7, when a hundred representative women met in a spirit of marked enthusiasm and unity. The Conference-wide activities were presented by Mrs. Harold Holehouse, Conference president, and the general national phase interpreted by Mrs. Edward O'Malley, delegate to the Jurisdictional Conference. The addresses of the afternoon were given by Mrs. Arnold Waring and the district superintendent on the subject "Methodist Women United for Action." The following general officers were elected: Mrs. E. E. Story, president; Miss Alice Simpson, treasurer; Miss Ruth Fiske, corresponding secretary; Mrs. Arthur Gibson, recording secretary; Mrs. William Stephens, secretary of literature and supplies. Mrs. E. Dent Lackey rendered two solos, accompanied by Mrs. Albert Jackson. A pleasant social period followed under the direction of the women of the entertaining church. The report shows an enrolment of 1700 women in the 32 societies already completed.

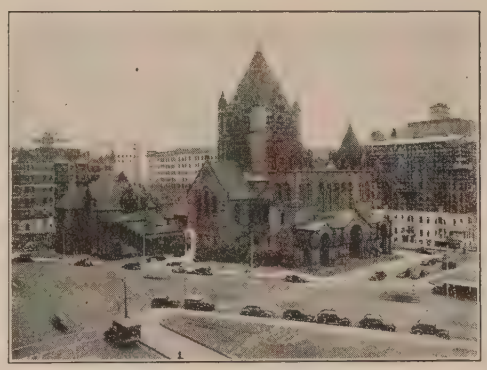
The second District Conference was held in the Westerly church, October 5, with 250 lay representatives in attendance. The Area Calendar was presented by the district superintendent, laymen's activities by Nathan D. Prince, Conference lay leader, and Dr. C. W. Shilling, district lay leader, women's work by Mrs. Harold Holehouse, and the Youth Council by Miss Dorothy Doty, district president. Addresses at the afternoon session were given by Rev. Frank T. Cartwright of New York, and Welthy Honsinger Fisher of Hingham. The supper hour brought a capacity hearing for Bishop Oxnam, who gave the closing address. It was the unanimous expression that another District Conference be held in the spring.

Old Home days and church anniversaries have been numerous on our calendar. The district superintendent preached to a capacity congregation at the annual observance in the Baltic church in September. Rev. J. M. Harrell, pastor, is doing an effective work here. The various anniversaries have been or will be reported separately in the HERALD. All these services and observances were attended by large congregations.

Several churches are manifesting a serious concern in the improvement and erection of new parsonages. Rockville has completed an attaractive cottage parsonage on a new site, into which the minister, Rev. L. Theron French, and family will move immediately.

(Continued on page 1176)

Historic COPLEY SQUARE



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THE MOST BEAUTIFUL SQUARE IN AMERICA

Where did Copley Square get its name? From one of Boston's greatest painters, John Singleton Copley, who was born in this city in the year 1737, of Irish parentage. At the age of twenty-three he sent anonymously to Benjamin West in England a painting entitled "The Boy and the Flying Squirrel." The canvas was exhibited in London and received high praise from the best English artists of the time. In 1769, Copley was married to the daughter of a wealthy Boston merchant. Afterward he traveled in Europe and continued to rise in fame, especially as a portrait painter. Soon he was made a full member of the Royal Academy. Among his masterpieces may be mentioned "The Death of Lord Chatham," now in the London National Gallery, and the "Siege and Relief of Gibraltar," in the Guildhall, London. Some of his principal American portraits are those of John Hancock and Samuel Adams in the Boston Art Museum, Mrs. Ford in the Boston Athenæum, and Mrs. Thomas Boylston and others in Harvard's Memorial Hall. It is very fitting that a square whose beauty has brought it world-wide renown should be named for a great artist like John Singleton Copley.

Another famous name that will always be associated with Copley Square is that of Phillips Brooks, the great-souled preacher whose pulpit ministry at Trinity Church is remembered with gratitude by men and women of all denominations who found in his virile message new inspiration and courage. Today, passers-by will see on the grounds of Trinity Church the

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statue of Phillips Brooks by St. Gaudens.

The portion of territory now known as Copley Square was originally part of a grant of Commonwealth lands to Massachusetts Institute of Technology, but in 1882 a fund was raised by private subscription for its purchase and the entire space—some 5410 square feet—was reserved by the city for public park purposes. The solid tower of Trinity Church on one side of the square, and the imposing Public Library and the lofty campanile of the New Old South Church on the other, give a Florentine air to the square and furnish an ideal setting for the larger triangle, which in the summertime is beautified with palms and flowers. Plans are now under consideration for the further improvement of this historic center. A new arrangement of intersecting streets, involving a traffic circle with a large park in the form of a raised or sunken garden, is proposed for this beauty spot.

The whole Back Bay section surrounding the square, including Newbury Street, which is sometimes called Boston's "little Fifth Avenue," is in process of an important development which, although it was somewhat retarded by the depression, is now taking on new activity. The erection of the large and impressive New England Mutual Life Insurance Company's building, in which a branch of the Merchants National Bank is to be located, is indicative of the strong trend of high-grade business institutions toward the Back Bay region. The increasing congestion in downtown Boston has for years demanded some relief, and today Back Bay in the Copley Square section is proving to be the answer to the problem. Banks, insurance companies, hotels, better-class restaurants have already found excellent locations in this part of the city. That others will follow the now well-established trend almost goes without saying.

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The Case of Eight Conscientious Objectors

(Continued from page 1158)

tinue his endeavors to have them register. A number of parents came to New York for the purpose, On further consideration, twelve of the group decided that they would register.

On Monday, October 14, the faculty in response to many inquiries about its attitude took the following action:

> The faculty express their appreciation of the earnest attempt of these students to discover the course which they ought to pursue as Christian citizens in this confusing day. We recognize that there are circumstances when individuals or groups may deem it necessary to refuse to follow the will of government because to do so would be to deny their religious convictions. But, in our judgment, refusal to register in accordance with the Selective Service Act does not involve this principle. When the elected representatives of the nation enact a law which takes account of the rights of a minority, they conform to the traditions of democratic government. In this Selective Service Act, provision is made for conscientious objectors to participation in military training, and an opportunity is afforded for such objectors to state their views. To refuse to register and supply the Government with factual information is to refuse what any government has a right to ask of its citizens. No member of the faculty has advised any student to follow this course of action.

The attitude of the other students towards this group is shown in the statement issued by the Student Cabinet on Friday, October 11, as follows:

> We of the Student Cabinet affirm that, regardless of our disagreements and in some cases of our strong opposition to policies of others, we will hold in respect and reverence those who in sincerity and humility maintain their loyalty to conscience, and will strive through prayer and devotion in the difficult days ahead to maintain in love the community of the Christian faith.

At the request of the Government, a special draft registration board had been set up at the seminary to handle the registration of those students living away from their homes. On Wednesday, October 16, registration day the twelve of the group who had changed their minds appeared before this or other boards and registered. The remaining eight came to the registration place at the seminary and handed the officials in charge a copy of their statement of October 11, with a sheet which gave their names and addresses and also stated that they wished to cooperate in every way with the Government as long as it did not involve registration. The eight boys who so appeared are:

- Donald L. Benedict of Adrian, Mich.—graduate of Albion College.
- Joseph J. Bevilacqua of Buffalo, N. Y.—graduate of Tufts College.
- Meredith E. Dallas of Grosse Pointe, Mich.—graduate of Albion College.
- David Dellinger of Wakefield, Mass.—graduate of Yale University; president of middler class.
- George M. Houser of Denver, Col.—

graduate of the University of Denver.

William N. Lovell of Poughkeepsie, N. Y.—graduate of Yale University; president of student body.

Howard E. Spragg of Malden, Mass.—graduate of Tufts College; president of senior class.

Richard J. Wichlei of Binghamton, N. Y.—graduate of Syracuse University.

The students appearing at the place of registration were urged to register by the officials and advised that failure to do so would be a violation of the law and would subject them to severe penalties. It was explained also that under the act they are exempt from service as theological students. As they continued in their refusal to register, they were each served with a subpoena by an assistant United States attorney, which required them to appear before a federal grand jury the next morning.

On October 17, the students appeared before the grand jury and were heard at length. Again they were urged to change their minds and register. After several days' hearings, the grand jury indicted them on Monday, October 21, for refusing to comply with the law. The eight students were arraigned immediately, and they all pleaded guilty to the charge. They were set free without bail on their own recognizance to return for sentence on Wednesday, November 6. Some went to their homes; others returned to the seminary to continue their studies.

Of the twelve students who originally intended to refuse to register and later changed their minds, six have resigned from the seminary to work with the Society of Friends in their work camps. The other six are continuing their studies.

On November 6, the students under indictment appeared for sentence, which was postponed to November 14. On that date sentence was passed—a year and a day in prison.

Fiftieth Anniversary

People's Methodist Church, Haverhill, began on October 20 a week of special services in celebration of its fiftieth anniversary. Dr. James E. Coons, at one time district superintendent of Lynn District, now president of Tilton Junior College, Tilton, N. H., was the morning preacher, and Rev. Charles H. Stackpole, pastor of People's Church fifty years ago, brought the evening message.

On Monday, "Our Church at Work" was the theme. Members of each organized group in the church gave a dramatic presentation of their activity.

Wednesday was Community Night, with Miss Dorothy M. Bell, president of Bradford Junior College, speaking on "The Church and the School," and Harry A. Davis, president of the Haverhill Savings Bank, on "The Church and the Community."

On Thursday, Laymen's Night, the program was in charge of the Men's Fellowship Bible Class. President William D. Daggett presided. The speaker was Dr. Howell E. Estey of Lynn, and his theme, "The Layman in the New Church."

The Home-Coming Banquet was served on Friday evening, to an overcrowded dining room. Music was played during the banquet by the instrumental trio of the church, Miss Sadie B. MacDougall, Miss Miriam Soolich, and Mrs. Edna Richardson. Dr. Benjamin T. Marshall gave the banquet address. Rev. and Mrs. Raymond A. Withey were present, and Dr. Withey spoke of the happy days of his pastorate in People's Church. Letters of greeting were read from other former pastors, including Rev. N. J. Raison, Rev. Herbert T. Coontz, Rev. Fred M. Estes, Rev. Edwin V. Hinchliffe and Mrs. Hinchliffe, Rev. Charles H. Stackpole, and Rev. Austin H. Herrick. Letters were read also from Rev. Richard Colby, a former Sunday school boy now in the ministry; F. Nelson Bridgham, whose father, Rev. Edgar C. Bridgham, was a pastor of People's Church, and Mrs. M. E. Harmon, one of the three living charter members, two of whom were present, Mrs. E. Hodges and Miss E. Wilson.

On Sunday the 27th, Rev. Laurence W. C. Emig, district superintendent, was the morning preacher. In the afternoon there was a confirmation service, when Bishop G. Bromley Oxnam, besides delivering the sermon, received into church membership twenty-four young people from the pastor's training classes and three others. This was part of the goal of fifty new members for the fiftieth anniversary year.

At five o'clock the bishop, assisted by the pastor, Rev. John E. Collier, performed the marriage ceremony for two young people of the church, Miss Charlotte Elliott and Mr. Fred Sargent. A reception for Bishop and Mrs. Oxnam and the guests of the wedding was held in the church dining rooms.

The day closed with a sermon on "Tomorrow's Hope," by Rev. Mark Strickland of Stoneham, followed by a candlelight communion service.

Miss Sadie B. MacDougall was in charge of the music for the anniversary, and directed the senior choir. Miss Elizabeth Frackelton directed the junior choir.

Intermediate Convention

Two hundred members of the Intermediate Epworth Leagues of the New Bedford District of the New England Southern Conference gathered, with their advisers and pastors, at First Methodist Church, Taunton, November 11, for their fifth annual convention.

The theme of the summer Junior High Camp, "Shining Roads," was used as the theme for the convention. Two courses—"Making the Bible Our Own," taught by Rev. Otis L. Monson of Onset, and "What About Myself?," taught by Rev. Chester W. Ham of Taunton—occupied the greater part of the afternoon session. Following these discussion groups, Thorne Campbell of Fall River led the recreation.

Miss Barbara Mosley, president of the Intermediate League of the district, presided at the business session. Officers elected for the coming year were: president, Roger Goodspeed, Osterville; vice-presidents, Nancy Kendall, Middleboro, Robert Doyle, Bryantville, Jacqueline Moorehouse, Taunton, and

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Ronald Bottomley, New Bedford; secretary, Shirley Horton, Acushnet; treasurer, Albert Thornton, Fall River; advisers, Miss Eudora Heyworth, Rev. Earl H. Furgeson, and Rev. Chester W. Ham. The banner awarded for attendance was won again by the Cataumet League.

Colored movies of the Junior High Camp at Yarmouth this summer, taken by George C. Maker, were shown at the banquet, along with a travel picture.

The evening service of worship, conducted by Miss Jean Mendell, included the installation of the new officers by Rev. Chester W. Ham. The address of the evening was given by Rev. T. Arthur Mosley, district superintendent.

Norwich District Letter

(Continued from page 1171)

Stafford Springs has completely renovated its manse, and a house-warming was recently held for the pastor, Rev. Alfred Wood, and family. South Church, Manchester, has sold its old parsonage and will begin immediately the erection of a new home adjoining the church. The house is to be built in architectural keeping with the church structure and is a gift of Mrs. A. L. Crowell in memory of a recently deceased sister. Windsorville is planning renovation of its parsonage for the new pastor, Rev. Dayton Loomis, a student at Hartford Seminary, whose parents will make their home with him. Mr. Loomis is giving most of his time to the development of a larger parish consciousness in this community.

The people of the historic church at West Thompson, which traces its beginning to the year 1792, are putting forth vigorous efforts to start the movement for the making of this venerable edifice a Conference shrine. The major item in the renovation will be the replacement of the belfry and steeple, destroyed in the 1938 hurricane. The interior of the church is unusually impressive and dignified. The comparatively small constituency is a very active and energetic group. They have shown enthusiastic response to the forward-moving program of the district and Conference. It is expected a Conference committee will work with the local and district representatives toward the rededication planned for 1942, which will mark the 150th anniversary of the organization. The church is now attached to the North Grosvenor Dale–East Thompson parish under the pastorate of Rev. G. Albin Dahlquist.

The first edition of *The Camp News*, the official publication of the Willimantic Campmeeting Advance Movement, made its appearance recently. Much favorable comment has been heard around the district. Miss Grace Thomas, promotion secretary, who is making her residence in the Hill House on the campgrounds, is the editor and publisher. Miss Thomas will give her time to making contacts with people who are interested in the preservation and improvement of this institution as a spiritual health center.

The three trails' mid-winter institutes are carrying on with very active and stimulating programs. The attendance is averaging from 100 to 150 young people at each of the weekly sessions.

The district lay group under the direction of Dr. C. W. Shilling is in the process of sponsoring active evangelistic and debt-reduction projects. The year should register some substantial achievements along these lines.

The people at Putnam are happy to be back in their own church structure, where they are carrying on a very active worship, social, and educational program under the vigorous leadership of their pastor, Rev. F. A. Dyckman. The interiors of the worshipful sanctuary and the workable parish rooms are not as yet finished, but the untiring efforts of this people will soon result in the completion of one of the most adequate church set-ups on the district.

The schedule of district religious educational conferences being held under the direction of the district leaders is as follows: Hazardville, November 13; New London, November 14; Manchester, November 20; Danielson, November 21. The leaders in charge are: adults, Rev. C. X. Hutchinson; young people, Rev. W. T. Wallace; children, Mrs. F. A. Dyckman.

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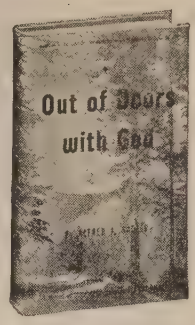

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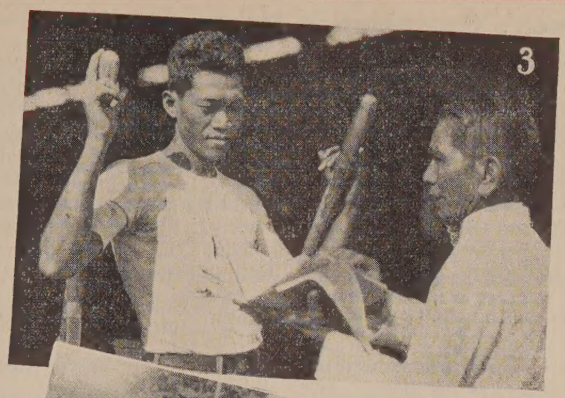

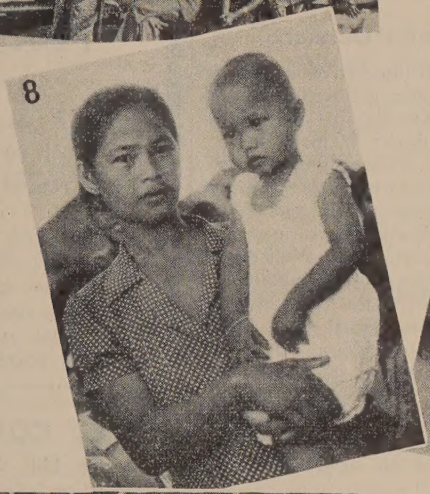

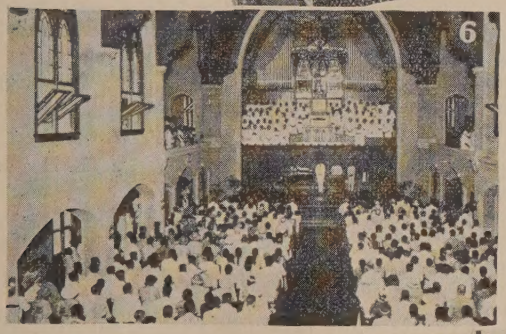

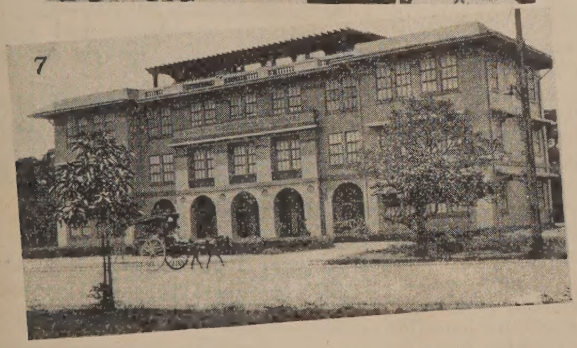

The Church in the Philippines

The first evangelical sermon was preached in the Philippine Islands by Bishop James M. Thoburn in 1899. The first Methodist missionary began his work there in 1900. Roman Catholicism has been in the Islands almost 400 years. Today there is a Methodist Church of 90,000 members, a Methodist constituency of more than 200,000, and a total Protestant church of 300,000 members in the Philippines. Every Methodist church and chapel has a Sunday school (1), a strong woman's organization, a young people's society. Many have clinics (8), day schools (2), vacation schools. Second only to the service of the Filipino pastors is the ministry of hundreds of trained Filipina deaconesses. Colporteurs (3) preach and distribute Scriptures throughout the Islands. Central Student Church in Manila (4 and 6) is the "Methodist Cathedral" of the Islands. But hundreds of village and rural churches (1 and 5) —many of them as yet unfinished—are overflowing on Sunday, and are humming centers of education during the week. Union Theological Seminary, Manila (7), is the busy center for the training of the growing staff of Filipino ministers (4). They are giving the Christian church a magnificent leadership.

Women's Organization Meetings

BOSTON DISTRICT

The Boston District organization meeting of the Woman's Society of Christian Service was held in Copley Methodist Church, Boston, Tuesday afternoon, November 12. Rev. William Gunter, district superintendent, presided. Rev. William R. Leslie of Brookline had the devotional period. Rev. Carl J. Webb, minister of Copley Church, welcomed the 150 women who had braved the storm to attend the meeting.

The following officers were elected: Mrs. A. R. Mullins, president; Mrs. William Gunter, vice-president and chairman of programs; Mrs. J. Franklin Knotts, vice-president of missionary education; Mrs. William H. Ellison, vice-president of Christian social relations and local church activities; Mrs. Henry Kane, recording secretary; Mrs. Guy Spencer, corresponding secretary; Miss Mabel Evans, treasurer; Dr. Olive Seemster, secretary of student work; Miss Emily Day, secretary of Wesleyan Service Guild; Mrs. J. P. Barres, secretary of children's work; Miss Louise Stevens, secretary of supplies; Mrs. C. R. Kinney, spiritual life chairman; Mrs. Thomas W. DeWare, secretary of literature and publications. The nominating committee consisted of Mrs. M. E. Cramer, chairman; Mrs. Fred W. Adams, Mrs. S. T. Emery, Mrs. William R. Leslie, and Mrs. James R. Taylor. Mrs. Joseph Davison, the Conference president, delivered the charge to the new officers, and Mr. Gunter offered the consecration prayer.

Mrs. Donald G. Wright of Dorchester gave an inspirational address, and Mrs. Elmer A. Leslie, who spent last year traveling around the world, told of her experiences.

Tea was served under the supervision of Mrs. James R. Taylor. MABEL EVANS.

NEW BEDFORD DISTRICT

Approximately two hundred women from the New Bedford District gathered at Central Methodist Church, Middleboro, to organize the New Bedford District Woman's Society of Christian Service. The meeting was presided over by Rev. T. Arthur Mosley, district superintendent. Words of welcome were brought by Rev. William H. Bath, pastor of the entertaining church. Mrs. William H. Bath presented the report of the nominating committee. The report was accepted and the following officers were elected: Miss Hazel Mader of Taunton, president; Mrs. John Rosengrant of Bridgewater, recording secretary; Mrs. Howard E. Tower of Osterville, corresponding secretary; and Miss Mabel Waring of Fall River, treasurer. Then followed a roll-call of all newly organized societies.

Mrs. Harold Holehouse of Danielson, Conn., president of the Conference organization, led the group in a discussion of the new plan for woman's work. During the discussion it was decided that the district organization would meet twice each year. At the close of the session a service of installation for the newly elected officers was conducted by the district superintendent, assisted by the pastor, Mr. Bath.

MRS. HOWARD E. TOWER, Cor. Sec.

PROVIDENCE DISTRICT

The Providence District Woman's Society of Christian Service was organized at a meeting held in Centenary Methodist Church, Attleboro, on Thursday afternoon, November 7, Rev. James V. Claypool, district superintendent, presiding. Rev. W. H. Hibbard, pastor of the entertaining church, conducted the devotions. Mrs. Edward N. Griffiths gave a report of the Conference organization meeting. Roll-call showed 162 delegates present. The total number of charter members reported was 2432.

The nominating committee, consisting of Mrs. Griffiths, Mrs. Claypool, Mrs. Jones, Mrs. Bailey, Mrs. Muirhead, and Mrs. Gross, presented its report, which was accepted. The following officers were elected: president, Mrs. Maurice E. Barrett, East Greenwich, R. I.; vice-president, Mrs. Amos A. Thornburg, Providence, R. I.; recording secretary, Miss Lulie M. Clark, East Braintree; corresponding secretary, Mrs. Stephen Bailey, Brockton; treasurer, Miss Edna W. Lawton, Auburn, R. I.; secretary missionary education and service, Mrs. L. H. Belcher, Attleboro; secretary Christian social relations and local church activities, Mrs. Daniel Partridge, Pawtucket, R. I.; secretary young women's and girls' work, Mrs. C. C. Clark, Providence, R. I.; secretary children's work, Mrs. Maurice Lermond, East Providence, R. I.; secretary literature and publications, Miss Ruth Dennis, Hingham; secretary supplies, Mrs. Edwa N. Griffiths, Pawtucket, R. I.; committee spiritual life, Mrs. Ruth Leach, Brockto missionary personnel, Miss Florence Steve Providence, R. I.; district parsonage, M James Munroe, North Attleboro, Mrs. Cla

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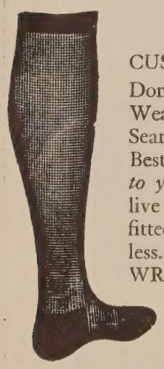

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ne speaker of the afternoon was Miss : Hunt of Providence, R. I., leader in interests, who took "Women" as her ect. The installation of the district officers Dr. Claypool, assisted by Mrs. Jones, Mrs. fiths, and Mrs. Claypool of the Conferboard, brought the meeting to a close.

L. M. CLARK, Rec. Sec.

s of Fun

atient (in waiting room of doctor's e)—How do you do?

cond Patient—So, so. I'm aching from itis.

rst Patient—I'm glad to meet you. I'm ndebaum from Chicago.—*Chelsea Record.*

What pretty hair you have, Jean. You get om your mother, don't you?"

No, I s'pose I get it from Daddy. His is gone."—*Boston Globe.*

eacher—Johnny, you have been to the so you must know what an octopus is. you tell the class?

hnny—They didn't have an octopus at zoo, but it must be a cat with eight .—*Watchman-Examiner.*

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my mind; that is my talent." "Well," replied John Wesley, "the world wouldn't mind if you buried that."—*Christian Science Monitor.*

Minister's Widow

Mrs. Ellen Cilley, widow of Rev. M. T. Cilley of the New Hampshire Conference, died September 2, at the home of her daughter-in-law, Mrs. Rose Hascall, in Merrimacport, Mass., at the age of over eighty-eight years. While a young woman she came to Merrimacport as the wife of Henry Hascall, with whom she lived for many years, until his death.

In December, 1899, she was married to Mr. Cilley, with whom she was a faithful and helpful co-worker during the few years remaining of his effective ministry. At his retirement they settled on a small farm in Merrimacport and here, after his death, she continued to live with her daughter-in-law and grandchildren.

Mrs. Cilley was a member of the Merrimacport Methodist Church for more than fifty years. These were all years of devoted service in love of her Master, for which she will long be held in grateful remembrance.

Church Register

HERALD CALENDAR

Board of Hospitals and Homes, Columbus, Ohio, December 2
Council of Bishops, Hotel Dennis, Atlantic City, N. J., December 3
Board of Temperance, Washington, D. C., December 6
Home Missions Council and Council of Women for Home Missions, Annual Meeting, Hotel Dennis, Atlantic City, N. J., December 7-10
Federal Council of the Churches of Christ in America, Biennial Meeting, Atlantic City, N. J., December 10-13
Central Conference of Southern Asia, Delhi, India, December 28
Conference on Ministerial Training, December 31-January 1
Universal Week of Prayer, January 5-12
Race Relations Sunday, February 9
Central Conference of Eastern Asia, April 2

BOSTON-LYNN METHODIST PREACHERS' MEETING—Monday, December 2, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Devotions, Professor Charles M. McConnell. Speaker, Miss Merlyn Peck of Lynn, who will tell the story "The Shepherd Who Watched by Night," by Thomas Nelson Page. This being the Christmas meeting, the ministers' wives are invited to be present.

BOSTON METHODIST SOCIAL UNION—Joint meeting with Boston Wesleyan Association, Tuesday evening, December 10, Hayden Memorial Building, 685 Commonwealth Avenue. Speaker, Dr. E. Stanley Jones of India. Social period, 5.45 P.M.; dinner, 6.30. Tickets, $1.25 for members of the Social Union; $1.50 for non-members. For tickets apply before December 7 to the secretary, Harry F. Keiser, Methodist Publishing House, 581 Boylston Street (tel. Kenmore 4745).

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1. Because Boston University needs it. Measured in terms of the amount of educational service rendered for each dollar spent, Boston University is the foremost University in America.

2. Because you, as a person interested in Christianity, should be doubly glad to give your money to Boston University School of Theology, for that School is first in a good many different respects. It was the first School of Theology in America to present regular courses by scholars representing different Denominations. It is the first Theological School in America to be organized under the auspices of American Methodism. It ranks first among all Theological Schools, of all Denominations, in the number of distinguished church leaders it has educated. It is one of the largest—if not *the* largest—graduate Schools of Theology in the world today. It is doubtless first in its need of financial aid.

3. Because Boston University School of Theology operates every year at a deficit. It needs your contribution both to current expenses and to permanent endowment funds.

4. Because its buildings are old and inadequate and costly to maintain. It both needs and deserves new buildings. Architects have estimated that a new, modern, adequate building can be erected for four hundred thousand dollars. What reader of this page will provide four hundred thousand dollars to render this great service and at the same time to create a glorious memorial for himself or for loved ones?

5. Because, when you give your money to Boston University, you help to maintain the spiritual conception of life. The chief reason why the world has witnessed the present cruel recrudescence of the jungle among its warring nations is that they have accepted the materialistic philosophy. Boston University is committed, by its Charter, to the promotion of virtue and piety as well as to the promotion of learning in the liberal and useful arts and sciences.

6. Because, when you give your money to Boston University—especially to its buildings and its permanent funds—you are making an investment that will yield durable dividends of satisfaction to you if you believe in serving God by serving humanity. You are building bridges over chasms for those who come after you.

7. Because this is Thanksgiving time, and the logic of Thanksgiving is to give of our substance where it is needed. You cannot give it any place else where it will more effectually banish the darkness of ignorance and superstition, and train leadership for education and religion throughout the whole wide world.

8. Because the Christmas season is approaching. If you would emulate the wise men of old, you will make gifts of gold and frankincense and myrrh to the King of kings and Lord of lords. Gold means your money, your prosperity, your worldly possessions. Frankincense means your ideals and your faith. Myrrh means your sorrows and your defeats. Bring your gold and offer it at the Saviour's feet in this University that He has honored and used so well. Exercise your faith, and give reality to your ideals by making some contribution to Boston University. Sanctify your sorrows at this holy time by making to Boston University a gift in memory of your beloved dead.

Most of the above has to do with the School of Theology. This School, however, is but one Department in a University composed of twelve Departments. If you who read this page are more interested in helping the University's School of Law, or its School of Medicine, or its College of Liberal Arts, or its Graduate School, or any other Department of the University, your gift will be equally needed and equally gratefully received.

Send your contribution or your letter of inquiry for further information to

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